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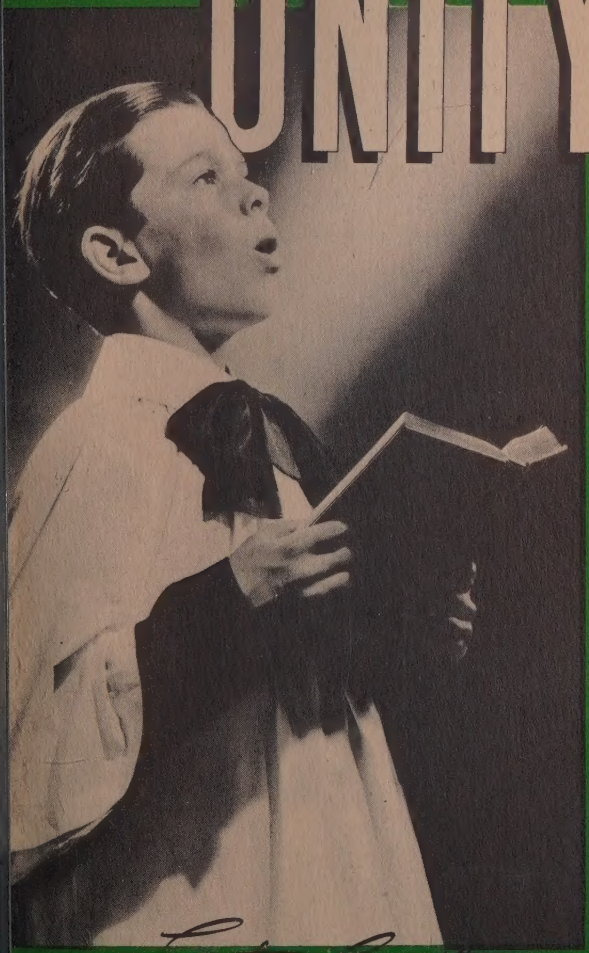

Easter Greetings

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Healing & Prosperity Thoughts

TO BE USED FROM

APRIL 20 to MAY 19

Healing: I am the living expression of God's idea of perfect man.

Prosperity: All "that the Father hath" is now mine by divine inheritance.

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

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An Easter Lesson

REPRINTED BY REQUEST

CHARLES FILLMORE

IT IS PLAINLY taught in the Bible that God created a spiritual, undying man; that death came into the world through transgression of the law, called sin; that sin was the work of one man, and that sin would be overcome by one man. "As in Adam all die so also in Christ shall all be made alive." Jesus Christ is the fulfillment of that promise.

The race has so long existed in the negative conditions that bring sickness and death that it is very difficult to convince men that they can live forever in their bodies. They have been taught that death is natural, that death is part of the scheme of life, that through death we progress to better conditions. This negative teaching has been a part of the race thought so long that death has been accepted as the necessary end of existence. But such is not the teaching of Christianity, or of modern science.

Science is proving that certain forms of life ca
be made to live indefinitely. Experiments lead to th
conclusion that the cell of which all forms of lif
are composed has within it the elements of cor
tinuous life. If your stomach were left alone by you
mind, it would continually rebuild the wear oc
casioned by the process of digestion. Every organ o
the body is constantly renewing itself through th
inflow of an unseen force called mind or life o
Spirit.

We should be continually renewing and spirit
ualizing our body, but we are not doing so, becaus
of our lack of faith in our possibilities as offsprin
of self-existent life. We find it hard to believe tha
the renewing and spiritualizing of the body can b
accomplished, yet the history of the Hebrew rac
considered as an allegory shows that this is possible
A great people was brought forth and dedicated t
the demonstration of this possibility.

We look upon the wanderings of the Children o
Israel in the wilderness as typical of our wandering
through materiality and ignorance on our way to th
Promised Land—but we have always put the Prom
ised Land away off somewhere in heaven. The teach
ing of Jesus is that we can demonstrate over all th
ills of the flesh, all the discords and inharmonies o
the flesh, and finally overcome death as He did.

The lesson of Easter is to convince us that on
man demonstrated what has been taught throughou
the centuries in the religion of Christianity. Jesu
evidently did not know in the beginning of His lif
that He was to make this great demonstration. H
was a carpenter and worked with Joseph, but fo

hirty years He must have been growing in spiritual ›ower. In meditation He doubtless caught glimpses ›f the great truth, and it dawned upon Him that He was the man who had been selected, or that hrough His own demonstration He had attained the ıbility to overcome the negative error thoughts, the ins that were tearing down the bodies of the whole ace, and that He had the power to gain complete nastery over that human weakness called death.

When Jesus received the illumination and stepped orth as a teacher, He found it very difficult to im- ›ress upon others that He was anything more than ›ne of the common people. He claimed immortality, He claimed that He was the Messiah they had been ooking for, and they said: "This is ridiculous. We :now this man. He is Jesus, the son of Mary and oseph. We know Him and His brothers and His isters. We have been brought up with Him. It is bsurd to think that a man can step right out of the ommon herd and become the Messiah."

It is an adage that a great man is not without ıonor except in his own country. From the physical iewpoint we are part of the common people and ve will not concede that one of our number can by ny possibility become divine. The Scriptures plainly each that Jesus' own followers did not believe His laims that He was divine. They admitted that He vas a great teacher. He taught truths that they ac- epted in the abstract, but they were not ready to oncede that one of their number had attained the lemonstration of Truth. In a sort of wonderment esus' disciples followed Him, but they had not rasped the underlying truths that He was teach-

ing—that the body is the temple of the living Go and that He could lay it down or take it up; th He was going to make a demonstration over dea that would satisfy not only them but the who world; that when He was ready He was going up Jerusalem, to be crucified there. Christian met physicians see symbology in all this, but it actual took place.

Jesus Christ knew that He must demonstrate ov death and that He must prepare for that test. He to all His friends that He was going to accomplish th thing, but they were incredulous. Peter attempted dissuade Jesus from His announced purpose of g ing to Jerusalem to be crucified, but Jesus would n be swerved from His course. We often think that Jesus would only come now and make a demonstr tion over death, we should all believe. Probably or a handful of us would accept Him if He came amo us today and made such a demonstration. The new papers would say it was a fake, a trick. The scrib and the Pharisees and the doubters reported th the soldiers were paid to open the tomb and Jesus escape. Incredulity exists today. That is t reason why the demonstration of eternal life is difficult. That is the reason why after two thousa years the world at large is not convinced that it possible for man to be raised out of the thought th death is inescapable. Even after Jesus demonstrat the resurrection, the disciples found it hard to l lieve Him.

A woman was the first person to come to Jes tomb after His resurrection. Women are more rec tive to Truth than men. Women have more spi

ality and faith than men, but if today a man died who had claimed that he would resurrect his body on a certain day, it is doubtful whether even the women would go to the tomb to see that resurrection. Mary and the other women did not go to the tomb of Jesus expecting Him to be there alive. They did not expect to see Him come out of the tomb; on the contrary they had spices and herbs for the embalming of His body. The body was not there and they began to inquire about it. The angel told them, "He is risen"; but they could not believe it, and they looked into the tomb. There were the grave clothes, but the body of Jesus was gone. The disciples, when told that Jesus had risen, were skeptical. We are told that Jesus walked with two of them on the way to Emmaus and explained the Scriptures to them. After a time they recognized Him; then He disappeared from their midst.

Shortly after the incident at Emmaus Jesus appeared again to the eleven, and to prove to them that He had the same body that He had had before His resurrection, He ate a piece of broiled fish. After that He disappeared again. All this would be thought "spooky" in our day, and we cannot blame the disciples for being "affrighted."

Followers of Jesus do not understand the difference between the astral or ghostly body of the dead and the resurrected body of Jesus. There is a difference made by the mental power of the individual and the way he thinks about life, soul, spirit, and matter. If we believe that our body is the temple of the living God, we shall follow Jesus in the resurrection.

Why are we not resurrecting our body? Why we giving it up to disintegration? Sin is the cause death; then it must be that through the eliminat of sin we shall come into eternal life and save body from the disintegrating effects of death. In f we all are striving for the resurrection of the bo when we try to overcome its oncreeping feeblene But our efforts are material instead of spiritual. should remember that "it is the spirit that give life; the flesh profiteth nothing." We try in ma ways to renew the life supply within us. Some v absurd methods have been advocated by so-call scientists to perpetuate man's life, to make h healthier, wealthier, happier. We all want more li more happiness, more good. And we can have eve thing we want if we comply with the divine l as Jesus did. Our body is composed of elements th are essentially perfect. We have not understood t law of harmony and have therefore thrown the primal elements out of adjustment. By our thoug we are continually moving the cells of our body. T original impetus is given by the conscious min hence we must regulate our thinking to the end th harmony be set up in the cellular life through t whole organism.

It is very evident that Jesus understood the scien of righteous thinking. We hate our enemies and ha bodily disorders as a result. Jesus said, "Love yo enemies." This is but one of many laws of mi activity that Jesus carried out in His life. We mu first follow Jesus in controlling our thoughts; th we shall be able to follow Him in the resurrection.

Jesus controlled His thoughts by harmonizi

them, by continually thinking constructively, by continually bringing into action in His conscious mind all the mental factors that lead to the new life, to the understanding of what life is. We know that our body is destroyed by discord, by fever, and by other inharmonies. Fever is but a clashing of the cells of the organism, a tearing down process; but back of fever are harsh error thoughts. We can trace every ill to some thought. We must eliminate these sinning thoughts. The sinning thought is the thought that fails to measure up to the high calling; it is not a true thought. We have limited our ideas to a small realm. We have thought that sin covered only the transgressions of the moral man. But I assure you that sin becomes visible in the physical; hence we should look for a physical resurrection after we have crucified the carnal mind.

Jesus Christ laid great stress upon the power of the word. The word has two activities: One is that of the still small voice in the silence, and the other is that of the "loud voice" that was used by Jesus when He raised Lazarus from the dead. In the beginning, "God said, Let there be . . ." And there was. We are the offspring of God, and our words have power proportionate to our realization of our indwelling spiritual kingdom. In the world today there is ample evidence of the power of words to heal, to make people happy. If you would recognize that power and increase it and apply it in all your thoughts and acts, the impetus given to your spoken thought would produce a body so constructed, so harmonized that it would renew itself and never would go to the grave. Jesus did a work of that sort.

He said that a man should be held accountable fo his slightest word. Jesus sent His word to heal peo ple. He said, "If a man keep my word, he shall neve see death." What were His words? They were word of life, of peace, of harmony. "Ye have heard that was said, An eye for an eye, and a tooth for a tooth, but "this is my commandment, that ye love one an other." So long as we have destructive thoughts, s long as we war in thought with our neighbor nex door or on the other side of the earth, just so lon shall we have inharmony, just so long shall we fal short of being true followers of Jesus. We must love we must forgive, we must harmonize our thought under the divine law; then we shall heal and resur rect our body.

Life's Echo

Kate Strauss Shibley

Always there's singing in my heart,
A thank-you song of love;
It is an ever-present part
Of life drawn from above.
Skies may be clear or covered o'er
With clouds; each morn I start
The day with praise;
My voice I raise
As joy flows from my heart.
I send it out a simple song
Of praise and blessing; when
Back there comes this chorus strong:
"Christ lives in hearts of men!"

Why Call It "Race" Prejudice?

ERNEST C. WILSON

TO GIVE A problem a new name does not solve the problem although sometimes it helps; because to give a problem its true name leads to better understanding of the problem and suggests a reasonable solution.

When we speak of the "race problem" we are giving an erroneous name to a problem that might better be described as one of human relationships. "All of the pure races are in little pockets somewhere off in the arctic or lost somewhere in the tropics," says Ruth Benedict, anthropologist ("Speak Up for Good Will," published by the National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, N. Y.). "Races which have kept by themselves have never been the standard-bearers of civilization. All of the races that have built civilization have been mixed, so that America is only a mammoth demonstration of experiments which have been going on since the beginning of the world." Scientists tell us that all mankind has sprung from three basic stocks, Caucasians, Negroes, and Mongols. All share alike the four types of blood. All share the same basic intelligence. Whether they are cruel or kind, selfish or generous, meek or aggressive, cultured or uncultured, is a matter of environment, opportunity, and training.

The white man is not more intelligent than the Mongol, the Mongol is not more intelligent than the

Negro. It is doubtful if members of any race hav progressed as rapidly as the American Negroes i the past century. What they are today, good an bad, is a result of their environment, opportunitie and training. Although they were brought to th country in chains and their lot since then has no been ideal, nevertheless their exposure to contact with peoples of other origins has greatly hastene their development.

Basically human nature is the same among a mankind. The Japanese are not inherently a cru race. They have been trained in cruelty. They hav learned many of their military tactics from the West ern world, notably from Germany. Changing thei idealogy will take time, patience, re-education o their part—and perhaps on ours.

The Junkers of Prussia have been trained fo generations to think of themselves as overlords domineering, over-bearing, aggressive. Yet everyon knows that many Germans living in this country hav been loyal, patriotic, progressive citizens; and in man ways the German people in their own country hav been world leaders in the arts and sciences. Nor ar the Germans or any other people a "master race. The people of Germany, like those of any othe country, are not a race but a population stemmin from many backgrounds. One of the major efforts o American authorities in their zone of influence i Germany is re-education of German youth.

Neither are the Jews a race. The term "Jewish applies not to a race, but to a religion. Jewish peop in any country tend to take on the appearance o those around them. Italian Jews are dark of hair ar

skin. In Scandinavian countries there are many fair-haired, blue-eyed Jews. Even their names, excepting their given names which are often Biblical, are not racial but national. They have adopted names derived from the language of the country of their birth or adoption. But their acceptance in lands where they live depends upon their ability and willingness to absorb as well as to be absorbed.

What we call the "race problem" is a problem of human association; a problem of getting along with population groups of differing backgrounds, environment, training, opportunity. It is a problem of our own making and depends upon united effort for its solution.

It is even difficult for persons of similar racial stock but dissimilar environment to be well adjusted to one another. In England, where a great many persons live very close to one another in a small area, the maintenance of personal privacy is jealously guarded and generally respected. The reserve of many Englishmen is mistaken in our land of great open spaces for snobbishness. Sometimes it is, but the snobbishness too has an explanation in the landed-gentry system that until recently has dominated the social and economic structure of that country. It is as much disliked by the majority of cultured, educated Englishmen as it is by Americans.

In America, with its traditions of pioneering and free enterprise, coupled with the great distances and lonely farms of early days, still common in the West, people have needed each other. Farmers have sought each other's help in battling the dangers and loneliness of their environment. In our Eastern States,

where people live closer together and conditions prevail more nearly like those in England, people are more reserved, more like Englishmen! Englishmen are likely to think of Americans, particularly Westerners, as being brash and forward. Often they are!

The aggressiveness, the self-confidence, the crudity engendered in Americans by their having to make their way in a new and very large country are characteristics easily recognized in any part of the civilized world, and frowned upon by Britishers. Yet of all the nations of the earth the English-speaking ones are probably most closely akin, and have the greatest number of recognizable interests and aspirations in common.

We Americans then react to an English accent in terms of our personal thought associations. We are repelled by prejudices or attracted by common bonds. Superficial judgment accepts or rejects a person according as he conforms or not to familiar customs: it reaches no further than the speech, dress, and manners of the person under inspection.

Our relations with Jews is colored by this same superficial judgment. If most of our experiences have been with Jews who by our standards were aggressive and grasping, we are likely to bristle at the Yiddish accent or the type of appearance we associate with Jews we have known unpleasantly.

Many of our colored people in this country have been under-privileged. White persons may be inclined to reject any association with a colored person because some or most of the Negroes they have known presented unpleasing characteristics. We often confuse color with character.

At one time I conducted a series of religious meetings where questions from the congregation were invited. I was startled one evening to come upon this one: "If you found yourself seated next to a colored person in this meeting, would you feel justified in moving to another seat?" My answer was: "If he were personally objectionable to me, I would feel justified in moving; but not because of his color."

Being identified with any section of a population has its problems both for the individual and for others. I am a minister. I find that some persons are inclined to give special consideration and respect to a minister of any faith. Others are disposed to reject any association with "a blankety-blank sanctimonious preacher." I am moreover a Unity minister. This fact meets with a special enthusiasm, apathy, or prejudice on the part of persons I meet. "Oh, that is wonderful! My brother received a wonderful answer to prayer through Unity," one may exclaim. "Oh, you're one of those people who do not believe you're ever going to die!" another may say.

Because at our international headquarters in Kansas City a cafeteria is maintained, primarily for the convenience of the some four hundred members of its staff, but open to the public, the eating place is in some instances better known locally than is the religious and educational work of Unity School. When it has been necessary for me to identify myself in connection with business about town, I have sometimes said that I was employed at Unity. "Oh, you work in the cafeteria!" would often be the comment, sometimes with a disparaging implication, as the

attempt was obviously being made to place me financially, socially, or culturally.

Last summer the citizens of a Vermont town decided to try an experiment in sociology. They invited some eighty Negro children from New York City to be week-end guests in the homes of local white families. That the experiment was a success was the general verdict, epitomized in the comment of a local pastor, who said: "The Negro is not a problem to be solved but a human being to be understood."

What the clergyman said could apply to all of us. We are human beings to be understood. Also, we might add, we are human beings having a responsibility in making ourselves understood.

We can make people hate us. We must win their love and understanding. Democracy implies equal opportunity for all our citizens. That opportunity must be supplied where it does not exist. Beyond that the individual—and the antecedents, affiliations, abilities, and personality with which he is identified—must make his own way. He can be hated or loved, dependent upon his own use or abuse of his place and privileges in life.

Demanding of others that they accept us socially does not work very well. Anyone who tries to push himself by force into some social group is likely to meet with a very cool reception, no matter what logically his rights may be. What we are will speak louder than what we say, although what we say may well be said too loudly or otherwise offensively! We can only make of ourselves the kind of persons that others will find agreeable, or helpful, and "let nature take its course."

A minister friend of mine was called to serve a congregation in which there had been much inharmony. The retiring minister had been a storm center, and naturally his loyal friends resented his being displaced. One of them, a woman active in church work, made her viewpoint very plain in a call upon my friend. Proclaiming her place and importance in the church and her loyalty to the outgoing pastor, she said: "I want you to know that I resent your coming here. I do not like anything about you, and I will do all I can to discredit your work here!"

My friend's reply was, I think, a classic in tact, as well as in an impersonal cutting of the red tape of prejudice. "Now I am sorry to hear that," he said, "because I have heard of your good work for the church, your ability and influence. Besides I think you are missing an opportunity for friendship, for I am really a very nice person when you get to know me—or at least I am trying to be such a person. I think you could help me as well as the church that I know you love. Come, let us be friends, at least until we have reason to be otherwise!" The woman apologized, shook his hand, and became as loyal a worker with him as she had been with his predecessor.

Do you sometimes say, "I hate the pomposity of certain persons, the arrogance of certain Britishers, the crude aggressiveness and sharp dealings of certain Jews, the proselyting of the Catholics, the bigotry of the Protestants, the tactics of labor groups, the monopolistic attitude of big business?"

All right! Though it were better not to hate anything, if you must hate, then hate their expression in yourself. Hate them in your home, in your business,

in your lodge, in your church, in your State, in yo country! Hate them enough to work for their opp sites. Be not simply an onlooker, pointing the fing of scorn about you, but an unselfish, dispassiona but determined worker for understanding, toleranc fair dealing. Have the authority of knowledge f opinions you express. Withhold harsh thoughts ar feelings where you do not.

Prejudices are irrational and unfair. All of u have them, and all of us at times suffer from them i others. Only education in clear, unselfish thinking o the part of all of us can modify them. And thes who suffer the most from them can often do th most toward overcoming them.

The American Negro deserves and will have in creasingly, without a doubt, better opportunities an greater consideration. But the Negro himself will b responsible for what he does with these, and to great degree for what treatment he receives fron others. His salvation, like that of all of us, is in hi own pride in being his own best self. He has specia gifts of his own to contribute to America, and thei development is his best assurance of recognitio from others. Many great colored Americans hav pointed the way, and brought honor and distinctio to the race. George Washington Carver not only di much for all humanity, but probably more for hi own people than any other American Negro, and no by what he demanded but what he gave!

Does the colored man feel that a caste system i operative against him? Let him abolish it amon his own people. Does he demand the recognitio his rights and abilities deserve? Let him know tha

others will be watching, perhaps with undue concern, to see how he adjusts himself to them as they come. Wisdom, patience, and good judgment will win for him a place of dignity and respect that no enactment of law can do.

Does the Jew feel that he is a victim of prejudice? Does he fear the rise here in America of that persecution which those of Jewish faith have experienced elsewhere? He himself can do more than anyone else to overcome such incipient dangers. Enjoying the privileges of citizenship in this land of greatest tolerance and freedom, let him not jeopardize good will by the overaggressiveness that is a natural reaction from oppression in other times and places. Let him seek to modify those traits which persons of other backgrounds, who constitute the majority of our people, find irritating.

In the French Revolution, in the rise of the Russian people against oppression, the oppressed outdid the oppressors in excesses and cruelties. Let those who feel oppressed, abused, ill-treated in this day of new-dawning peace upon the world learn from the past. Whatever their place in the great melting pot of humanity, let them be not themselves unjust or intolerant. Let them prove that they can accept the challenge of Booker T. Washington when he said, "Freedom is not a bequest but a conquest"; and its weapons are the very things that all of us want for ourselves: tolerance, justice righteousness, equality of opportunity.

Ye are all sons of God.—PAUL.

Atomic Significances

SHELDON SHEPARD

EVEN THE MOST materialistic of physical scientists now warn the human race that we are toying with the force that holds the universe together. A note of alarm runs through the hallelujahs of scientific progress. There is a minor strain in every chorus. The echo of all the shouting seems to be a wail. Science proclaims the discovery of the atomic era and is afraid. Religion announces its arrival and is glad.

By way of the long and circuitous path of investigation into the laws of phenomena, driven by his aroused desire to kill and destroy, even by this road and under this power, man lifts his eyes to the horizon of the future and is almost blinded by the glimpse of his partnership with the Eternal. He harnesses and looses the power that plays marbles with the stars and yet with meticulous attention guides life and action in a cell so small that it is invisible without the aid of a microscope; a power that takes equal delight in the miniature universe of the atom, where tiny structures and motions mimic those of the hugest nebula.

No wonder the race is awestruck. That firecracker chain of atomic explosions may be used for what purposes! It might even get loose like the spark in the bale of firecrackers that the boy is trying to save, and go popping and roaring down the whole line of earthly existence.

Fear is sometimes as important a revelator as faith. It is the mingling of fear with joy that now adds to the wonder and reverence with which we look upon the world. Release of atomic power is a new revelation of the supreme fact about the human being; not a discovery but fresh light. The atomic bomb brings us again face to face with a great neglected truth; not for the first time, but now with details standing out as never before under the revealing flash from Hiroshima and Nagasaki and Bikini. In the mixture of joy and dread we see it. One imagination pictures a world in which war may come with its quick devastation and in fifteen minutes put an end to the hopes of mankind. Another speaks of the time when we shall take a cup of water and release its energy to light the homes and streets of a city.

This power is neither good nor bad except as man is. It will send us forward or backward, according to the way the race is faced. It means nothing except as man does. The old truth, for the acknowledgment of which destiny is shaking the race rudely by the shoulders, is that there are no values except such as are made in the human mind and heart. After the billions have been spent, the techniques discovered, the power released, man stands where he has always stood, poised, struggling, and afraid on the road of progress—but on the brink of disaster. Suddenly we realize that throughout the ages we have done little, if anything that really matters.

Hopelessness stalks the world, its way lighted by the sun of hope. Misery digs its grave with the tools of happiness. Because with all our getting we

have not got understanding. We have never learned where meanings lie, and values, and the place of dreams. The atomic bomb shook every institution, every idea, every standard that had helped bring us to our place of power and perturbation. Its flash reached into the darkness of colossal ignorance and with lightning fingers pulled forth the eternal truth. Man holds within himself the key to his destiny.

To our dismay we find that most of the energies of humanity have been devoted to incidental affairs. We have made emphases, developed sciences, created engines, learned arts that might have all have been instrumentalities of happiness, but all of which have been used as fuel for the fires of destruction.

The race has been like the man about to build a house, who said: "No one can see the foundation. I will not dig deep for it nor hide the unseen steel in the walls. I will build me great towers and marble halls and make me many gadgets for my delight." When later his house trembled with the shaking of the earth, he lived in constant terror that all he had built would tumble to the earth and crush him in its ruins.

These are not the things that count—houses, machines, atomic bombs, speed, power, creed, doctrine, form. Only that is important which is in the mind and heart. The supreme revelation that we dare not neglect, standing out now in a flash, is that every individual houses the power that dominates his life. It is our thought and the unconscious partner of the divine within us that determine the value of everything. This is the "atomic power" of a man.

It is this inner power that builds the body accord-

ing to its pattern, choosing materials and methods to make eyes of its chosen color, hair of its desired texture, and the form and figure called for in its plans. This it is which gives each one his delight or misery; for happiness is nowhere but within and unhappiness cannot be felt across the street. A person's inner power cuts for him a path of harmony through the maze of life or leaves him lost in its jungle. It drains his life to emptiness or fills it with abundance.

Man holds the key: the race for itself, and every individual for himself. Look not without and say lo, here and lo, there. Do not place your hope in machines, nor fear what they may do. For the unused energy innate in every man contains possibilities as ominous and unsuspected as that which is hidden in the atom. If you must fear, be afraid only of yourself, and if you have hope, ground it firmly and confidently in the availability and the reliability of that which is within you.

Let these be the beacons pointing to your future: your choices, your decision and determination, your thoughts and emotions. These and not material forces are the key to the destiny of the planet. These are the bearers of your fortune. These are the atom bombs that will end the age of materialism!

Our Friend, our Brother, and our Lord,
What may Thy service be?
Nor name, nor form, nor ritual word,
But simply following Thee.

—WHITTIER

From This Hill

AN EASTER STORY

ZELIA M. WALTERS

THE SCROLL of the songs of David lay open on a flat rock, but the flicker of sunlight through the leaves of the olive tree made a blur of the letters. I did not need the page. From infancy I had known those words: "Thou preparest a table before me in the presence of mine enemies." (Yea, He had prepared it many times! "My cup runneth over." (Lord Christ, it is running over today, the day of your blessed reappearing.)

"Surely goodness and mercy shall follow me all the days of my life,
And I shall dwell in the house of Jehovah for ever."

Then I saw the stranger approaching. He was not of our people, but though a young man, he seemed worn and sad. We who dwell near Jerusalem see many strangers on their way on the feast days and market days of the city.

"Friend, sit and rest in the shade," I said, not knowing whether he would understand. But he answered in our own tongue.

He sat down beside me. I gave him to drink from my water bottle. I offered him bread and cheese, which he took with more thanks. There was no company of travelers in sight on the road below. I was astonished to see a Roman alone in this out-of-the-way place. From his speech, his clothing, and the

gold ring on his finger I inferred he was a man of consequence. He noticed my open book and said: "I perceive you know letters. What do you read?"

"It is the book of our singer of Israel, David."

"Ah, yes, I have heard the name. But these ancient prophets—what can their words mean in this day of need? I had longed to see this Jesus who they told me is the hope of the world—the new prophet, who came to show us the God above all. They tell me He is dead, gone into oblivion, like these of old; and now there is no hope for anyone in this tormented world."

The flame that burns always in my heart rose higher. On this His day of remembrance, the day when He returned to us just a year ago. Was I to have the joy of witnessing for Him to a seeking stranger!

"Friend, He is not dead."

"What are you saying? Those who saw Him die on the cross told me about it. But stay! Stunned as I was to hear He was dead, I hardly heeded ought else. There was one man who said a story was going around that He rose from the dead. But that could not be; the dead do not rise save in the old fables of the gods."

"But He rose to tell us that life is eternal," I replied. "I know, for I saw Him and talked with Him —yes, I, a simple shepherd of the hills. I not only talked with Him but He gave me power to speak His word in my hour of bitterest need. I know He lives and is forever near us."

"Shepherd, if indeed He rose and you know the secret place where He is hidden, bring me to Him and I will give you gold in great store."

"I have nothing to give you," I said. "It is He who gives the gift. And the gifts of God cannot be bought with gold—no, not if you piled it mountain high. The price is made up of love and faith. If you pay that, you see Him."

"Do not prate to me of doctrines," the stranger went on. "You seem a kind man and merciful. Let me tell you my need, and then say if you will lead me to Him.

"I dwell in Ephesus. I have a little son. His mother, whom I loved, is dead. He is all my care, and I cherish him. But some creeping demon laid hold on him. He was sick unto death, and when he grew better all his body was wasted. He cannot walk. His legs have become like small sticks. When I come to his bed his eyes look up to me as if to ask why do not I, his father, save him from this fate.

"Then in my agony I remembered a tale my friend Decius had told me long before this. He was newly come from Jerusalem, where he had been a captain of the guard. He told me of a young prophet who had come out of Galilee. He said this man could heal the sick, make cripples walk again. Decius had seen Him one day speaking to a man with withered legs, and the man had straightway arisen and walked. I sought Decius out, and he swore it was all true, as he had said. I put my affairs in the hands of a trusted steward and came straightway to Jerusalem. Then they told me He was dead! One person said it was rumored that some of His followers could do deeds of healing—but they are scattered abroad. At length I found a man who told me I could find some of them in Bethany. So I come seeking. Can

you tell me? You say you have spoken with Him. Where is He hiding?"

My heart overflowed. It was as if while he spoke I could see the Presence beside me again, as I had seen it on the day of my great need.

"Roman, though we are of different race, it is as if we were brothers. For my need was like yours. My little son wandered away and fell from a cliff. When he was picked up he could not walk. Roman, he was healed! and that same love will heal your son. Believe me, and let your heart be comforted while I tell how I come to be so sure.

"I married the maiden Leah, whom I had loved from the day I first saw her. Our life together was happy. A son was born, and after that another son and a daughter. We seemed to be among those favored by fortune. I inherited this land, and these flocks from my father. The children were well and beautiful and good. Like David in the song, I said, 'He maketh me to lie down in green pastures.' Then a shadow came, a shadow in very truth. My eyes grew dim and dimmer, and after a while there was blackness. I had heard of this Jesus of Galilee. The stories of His healings spread even to this town. But you know how one thinks of these stories of far-off places. The tales grow in the telling. It could not be true that He would make the blind see again. I hadn't even enough hope to start out to find him. But one day a neighbor came running to our door. He said that Jesus was coming to Jerusalem, that His company was even now in sight on the road there below us. He bade me come in haste and he guided me down to the road. They told me that an-

other blind man was waiting beside the road. I could hear the noise of a throng approaching. The dust of the road stung my nostrils.

" 'Now,' said the neighbor, 'He is very near. Go out into the road and cry out to Him.'

"I did, I and the other blind man. But the crowd was thick. People pressed against me all the time. After a while the crowd lessened. I knew He was gone. I turned to go to my house. Leah was beside the road to lead me. Neither of us could speak at first. He was gone, and I was still blind.

"I said: 'The other blind man! Bid him come with us. We will give him food and drink before he goes on his way.'

"And Leah led the other blind man too.

"But hardly had we taken up the cups of milk when my neighbor burst in again crying: 'He has entered a house in Bethany, and He asks that the two blind men be brought to Him. He heard your cry, though you could not come near Him for the crowd. I knew He could hear, no matter what the confusion.'

"Our neighbor seized our hands and led us to the house.

"It was very quiet suddenly when he let go of us, and we stood in the darkness in a strange house. Then a voice that seemed to strike the cords of my heart, said, 'What wilt thou?' As with one voice the strange man answered with me, 'Lord, that we might receive our sight.' Said Jesus, 'Believe ye that I am able to do this.' We cried, 'Yea, Lord'; for now I was sure, sure! 'According to your faith be it done unto you.'

"Friend Roman, I cannot find words to tell of

that moment. In an instant my eyes were restored as of old. I saw Jesus seated on the couch before me. I saw the crowd in the room and out beyond the door, filling the street, staring. They had been so silent while Jesus spoke, but now they were stirring and saying, 'They see, they see!' We tried to say our thanks, and then someone led us from the room and closed the door, saying the Master must rest and take food. The other man turned and ran through the village, 'I must go tell my family.' I came home too, meeting Leah on the way and going with her to look upon our children, who had grown so much since I had seen them.

"After the first wonder of seeing when I awoke in the morning I sprang from my couch and made haste to the village lest He should be gone. Peter brought me in to see Him, and I knelt at His feet and tried to pour out the gratitude of my heart. I told Him that I myself and all that I had were His forever. I asked if I might follow Him as He went about the country and help in whatever way I could. He told me that I might indeed follow Him but that not all who followed were called to go about on this ministry. I was to go back to my place at home and there bear witness for Him. He said that if each one who loved Him would do the Father's will just where he was and with what he had, the kingdom of heaven would come quickly. So after a while I came away, knowing deep in my heart how I could serve Him.

"He stayed in the village for several days, at the house of Lazarus, to which came a great wonder at a later time. He taught the people each day as they

thronged the street before the house, and I went and listened to the teaching. I could tell you many of the words just as He said them. He told us how we must live to be in union with the will of the Father. He told us that everything we do springs from the heart within and that if the heart is pure before God our deeds will be like good fruit from a good tree. One man asked Him about the ancient commandments, and He said that all of them are comprehended in just these two: Love God with all your heart, and love your neighbor as yourself.

"After three days He went away. I came back to my place. Lonely shepherd as I am, there has been no day when I could not do a deed in His name.

"I said we were brothers, you and I. There came to me too my day of tribulation, when my son was struck down. He wandered from home and fell over a cliff. When they carried him home we thought his life would not last the day. You will scarce believe me, but in those first black hours I did not think of Jesus. I hung over the bed until the day when the child came out of the terrible pain. Then he grew quiet, but he could not walk; and looking at the twisted bones, I knew he would never walk again. Then Leah, weeping, said, 'If only Jesus were near!' Then I remembered that there was healing in the world even for such a thing as this.

"I ran to the village to ask at the house of Lazarus where Jesus might be found. Mary came to the door. She was weeping. 'Oh,' she said, 'you have not heard? Lazarus has just come back from Jerusalem and told us. He is dead, crucified by the Romans! Lazarus saw Him laid in His tomb.'

"It seemed to me as if the spirit had gone out of me. I clung to the door, saying: 'But He could not die. He is our life, our hope.'

"Mary tried to comfort me when I told of the hurt child. But what comfort is there if Jesus is dead?

"I went home on lagging feet. Friend, that was the blackest hour of my life. I stood with Leah and looked down at the child on the couch, and the bitter realization rose in me that hope was dead in the world. I, who had my eyes, was thus overwhelmed for a while.

"Scarcely had I left the child's bed when I saw someone running along the road from the village. I went to meet him, astonished when I saw it was Lazarus.

" 'I came in haste,' he panted. 'A messenger sent by Peter has just come. Jesus is risen! He is alive. He was seen of Peter and John and then of many of the faithful who were gathered in an upper room. There is no doubt. The tomb was found empty. Jesus lives and loves us as He did before, and He said He would meet with them again. I go to Jerusalem to see His reappearing. Take heart about the child's healing. I will send you word when you can see Him.'

"Thus in a moment I was lifted from the darkness of death into the glorious light of the risen Jesus Christ.

"I went about my day's work. I came out here to this hillside to see that all was well with my flock, and I stopped to rest beside this very stone.

"Then I saw Him.

"He stood there. He was smiling a little. He looked as He had when I saw Him going up to Jeru-

salem. But no, not just the same. There was a deeper peace on His brow. Majestic power looked from His eyes, yet love too, so I did not feel afraid.

"I tried to pour out to Him the grief I had borne and the joy that now was mine.

" 'Peace be unto you,' He said, and then the old words 'What wilt thou?' I cried out, 'O Lord, my child!' And He said again as He had before, 'According to your faith be it done unto you.' Heed these words well, Roman, for it is thus your child will be saved. Then I cried out my thanks. I knelt at His feet and pledged again my life to His service."

"But, shepherd," the stranger said, "how could you give thanks? How could you know the child was healed?"

"I knew, because the Lord had spoken. As I knelt there before Him He laid His hand on my head, yes, His hand with the nail mark in it. I felt His hand. It was not a shadow, not a thing I had dreamed.

"And remember He spoke those words not to me alone, not for that day alone, but for all who love His name everywhere. I know, for I have passed on that blessed word to my neighbors about me.

"As I knelt, lost in an ecstasy of thanksgiving, there was a stir in the leaves about me, and when I looked up He was gone from sight.

"Then as I mused on the meaning of His appearing my little son came running up the hill to me. He was shouting and laughing for joy; he was perfectly restored in strength and beauty. But I had been sure even before I saw him."

"Is this Jesus now hidden in some secret place

in the hills?" said the Roman. "Can you bring me to His presence so that I may make my petition?"

"He is not hidden," the shepherd resumed. "He is the Saviour of all men, and He cannot lurk in some secret place. I can bring you into His presence, but you will not see Him as a man like us. Nevertheless He will hear and answer us.

"However I saw Him once more. I heard the news from Jerusalem—how He had appeared to them who loved Him. I knew He had been with those of His disciples who were fishermen as they came in from the night's fishing. Lonely watchers said they had had a glimpse of Him and had heard His voice.

"Then one day He came with about a hundred of the faithful, walking among them on this very hill. He walked among them just as He had done of old, teaching them the things they must remember. Then He went on a little way ahead of us, and standing on the hillside, He turned His face to us and said—the very words are written in my heart—'Lo, I am with you always, even unto the end of the world.' As we gazed, no one moving, there then seemed the slightest stir of His garments—and He was gone. Gone from our sight, Roman, but not beyond our ken; for had He not just said He would be with us always?

"Today when I looked up from my reading I seemed to see the faint outline of His form beside yonder bush. Though I knew it was my fancy, yet I knew He is here. His words kept rising in my mind all day. I knew that someone would come who needed His ministry. Then you came, and you told me of your

bitter need. Now we go into His presence and we make our prayer to Him."

Straightway I arose, and turned my face to the heavens. In a moment the Roman likewise rose and looked up.

"O healing Christ," prayed I in trust, "we bring our prayer to Thee. Lay Thy hand upon the Roman child in Ephesus and lift him into Thy glorious liberty. We hear Thy words, 'According to thy faith be it done unto thee.' We do believe, Lord. We give thanks that the child is well."

The Roman looked at me in awe, and doubt. "Is my son healed?" he said.

"He is indeed. Hold fast now to your faith."

"But what can I do for this Jesus who has given this great gift to me?"

"Go your way. He will tell you what to do."

It took a year before the letter from the Roman came back to Bethany. I was not astonished. I knew the child had been healed as we prayed there on the hillside. But it gave me joy to read that my Roman friend was coming back to Bethany in order to learn more of the way of the Lord, "For," he wrote, "one cannot keep such a gift as this shut up in his own household."

Love divine, all loves excelling,
Joy of heaven, to earth come down,
Fix in us thy humble dwelling,
All thy faithful mercies crown.

—CHARLES WESLEY

"Be Still, and Know That I Am God"

A TRUE EXPERIENCE

ELEANOR H. HILL

MY MOTHER was a bit of a Quaker. I was brought up to believe that vanity is one of the cardinal sins. Perhaps that partly accounts for the fact that I accepted a physical deformity for many years after I had studied the Unity teachings and had realized many healing demonstrations. As long as we accept an imperfect condition it remains with us, no matter how firm a conviction we may have of the goodness of God and His desire for our perfection.

About twelve years ago I noticed a small, hard lump appearing on my throat. Its growth over a period of five years was scarcely perceptible. It looked like an Adam's apple.

At that time I had not yet studied the Unity teachings or accepted the truth of healing by prayer, but I was not the sort of person who consults a physician frequently. I unwittingly used affirmations and denials. When I felt ill, I would sweep the thought from my mind, constantly affirming: "This shall pass. I will feel better tomorrow." So it was not until I bought some life insurance and was sent to a physician for a medical examination that I sought a medical opinion about this lump on my throat. During the examination I called the doctor's attention to my throat.

"You have a bony tumor caused by overactivity

of the thyroid. Medically nothing can be done for it. The only remedy is an operation. There is no immediate necessity for an operation however, unless you wish it as a beauty treatment. Unless the tumor begins to grow noticeably I would leave it alone."

I assured him I would not have a major operation performed simply as a beauty measure. The years passed. When I regretfully noticed the ugly protuberance as I looked into my mirror, I would think perhaps I had been too vain of the long graceful line of my slender throat and this was God's punishment of me for my vanity. A remnant of my early teaching persisted, a teaching in which God was pictured to me as a vengeful force forever punishing our small failings.

Even as I grew in the knowledge of Unity and faith healing and had many wonderful demonstrations of the power of prayer to change material and physical conditions, my early teaching persisted subconsciously and I never used an affirmation to free my body of this imperfection.

Ten years passed before I observed the growth on my throat becoming noticeably larger. The old warning of the doctor persisted in my consciousness: if it grows it must be removed. I decided to consult a prominent thyroid specialist to learn his recommendations.

I was passed with amazing rapidity from secretary to nurse to laboratory to assistant surgeon, and at last, armed with a complete tabulation of all tests, I entered the presence of the specialist. He felt of my throat, looked at the cards and in less than two minutes gave me his verdict: "You have a double

toxic goiter. It is rapidly affecting your heart. It should be operated on at once. No light treatment, medicine, message can help your case, only harm it. Can you arrange to go to the hospital next week?"

The whole consultation had been so breathlessly conducted and his verdict had been so startling that before I realized what I was doing I had agreed to be at the hospital a week later, at 8 a. m., for preliminaries, the operation being scheduled for 9 a. m. He gave me an admission card addressed to the hospital. I have it yet—for I never used it.

I returned to my office and the ever-present mass of detail on my desk effectually kept my mind off my problems until five o'clock. I told the man for whom I work that I would have to be away from the office for two to three months. He was dismayed, but said if the specialist had told me an operation was necessary I was to go and not worry about office affairs.

Nevertheless I did. I left the office wondering how I ever could arrange to get someone to take my place, hire another person to handle my household duties, someone to care for me on my return from the hospital. My mind was a confusion of worries, for this was the last year of the war, when help was simply nonexistent. It was early spring, but I walked home scarcely conscious of the beauty all around me. The slanting rays of the setting sun struck the branches of trees just bursting into bloom, daffodils and hyacinths brightened the borders of the lawns, and overhead a robin released a cascade of melody. Suddenly, as such things happen to one whose consciousness is saturated with affirmations and scrip-

tural quotations, I heard an inner voice say, "Be still, and know that I am God."

I hurried the rest of the way home, threw my wraps across the foot of my bed, went to my desk and drew out a worn copy of *Teach Us to Pray* by Charles and Cora Fillmore. As I turned the pages certain paragraphs stood out as though written for me alone: "If you deny disease as devoid of reality and affirm health as spiritual and abiding, the Spirit will bear witness with your spirit and you will demonstrate health." "No man heals himself . . . 'The Father abiding in me doeth his works.' " "With God all things are possible."

I felt ashamed that I had accepted this physical condition all through the years and that my continued acceptance had permitted error thoughts until today I, who should have known better, had agreed to be hospitalized. I reached for my telephone, called the doctor's secretary, and right then and there canceled the hospital arrangements. I felt as though a great burden had been lifted from my spirit.

I resolved I would begin at once to use prayer treatments. I used the invocation and the special prayer for throat affections.

That night as I looked in the mirror and saw the ugly, bulging growth on my throat I thought of an affirmation I continually use whenever I spend any money. I always repeat silently, "Divine love through me blesses and multiplies you," picturing to myself the good flowing outward in ever-widening circles as the money circulates. Why could I not paraphrase this same affirmation? I laid my hand across my throat and repeated aloud: "Divine love through me

blesses and disintegrates this growth. God's will for me is perfection. I now express this perfection in mind, body, and affairs as peace, harmony, health, abundant prosperity, and success."

I dismissed all worry from my mind, resting in the thought that God is my assured victory.

So fast as to seem miraculously unbelievable the hard bony growth on my throat softened, receded, until in less than a month my throat was as slim and symmetrical as it had been before the growth appeared, twelve years previously.

Some time after the last of the bony growth had disappeared I went to another doctor for a medical check-up. He gave me a three-page typewritten report. I glanced over the paper and saw that the report showed I was considered to be in perfect health. No mention was made of any thyroid trouble. So I asked him particularly if I had any symptoms of a goiter and explained that about a year previously I had been told that I had a double toxic goiter, which had gradually disappeared. Naturally I told him nothing of having been healed through prayer. I have found Jesus' admonition "See that thou tell no man" as true today as it was when He spoke those words over nineteen hundred years ago.

The doctor looked at me speculatively and examined my throat again very carefully. "There is no evidence of a goiter or of any thyroid disturbance whatever." I said no more.

"God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all, I know no fear,
Since God and love and Truth are here."

And There Were Others

WILL A. ROBERTSON

SOMETIMES in our life here on earth there comes to us an experience so full of beauty, peace, and humble satisfaction that it seems as if the Father had parted the curtains to give us a glimpse of heaven. Within the last few months this has happened to me. It has happened; it is happening. My heart is indeed filled to overflowing.

In June, 1944, an account of my experiences with faith's power to heal (through Unity) appeared in this periodical. I had been bedridden for years, seemingly incurably sick with tuberculosis until I found the path to Truth. The account was a personal account of how Truth had brought me from "incurable" to "convalescent" as far as physical health is concerned; but more important, how it had driven out completely the poisonous vapors of atheism from my mind. I found my soul. I began to live. Life opened up glorious new vistas before me.

Not long after this testimonial to Unity was published I received a letter from a chap in a New York sanatorium. You can imagine the quickening of my interest when he stated that his problem was the same as mine had been, that of a blind rage against "fate" coupled with staggering fears for the future. The account of my discovery of healing in faith had struck a spark from the rock of his despair. But only a spark. He wanted fuller details of certain aspects of my experience; he wished to know if

I was really sincere in my belief that God is wise and capable beyond earthly comprehension. He was curious to know how my spirit had been tempered to the point where I was able to look back on my illness as the thing that in reality had saved me, had turned my footsteps away from the abyss.

I read his letter over many times, I assure you. I had always been an ordinary person, and now here was a staggering order, an order that he wished me to fill personally. I had never before tackled anything with such prayerful preparation. Surely the Lord had saved me, and here was my chance to bring comfort to another agonized soul.

With all the persuasive force of which I was capable I implored him to have faith, blind, implicit faith; blind because when one is groping through black, evil mists one cannot see with the eyes but must feel one's way with faith. As he was a scientific sort of fellow, I likened faith to radar on a ship on a stormy midnight sea; radar that detects the rocks ahead, while the "human" senses are oblivious to them. I reasoned with him, pointed out that radar, for example, has always existed; it is one of God's blessings. Scientist have merely discovered a God-given fact with their God-given intellect.

As my friend was possessed of the state of mind termed "realistic"—as mine too had been—I knew how hard it would be to drive in the first wedge of Truth. After that his own reasoning powers would with the help of the Father make him more receptive; for "as thou seest, so thou beest," and "Now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully."

He doubted that I had had "as much t.b." as he now was afflicted with. I was able to convince him of the contrary of that, of the fact that if I had been cured the blessing lay also within his grasp—but the effort to reach out and grasp it must be made by himself alone. Luckily the radar parable had tickled his fancy and he was able to see the truth of the scientists' discovering God's past work.

I detected a change in the tone of his letters. At first he had been frankly indulgent and somewhat sarcastic about what he termed "religious stuff." But the original impulse that had driven him to write to me had not been frivolous. He was determined to be convinced if I could convince him. My efforts, thank the Lord, seemed to be bearing fruit. Gradually his hopeless fear of the future was opening to a glimmering of hope. His appetite improved, and his strength improved to the extent that he was being allowed to do a certain amount of occupational activity (leather work, in his case) in bed. Best of all, his faith was beginning to be part of him; a small part mind you, but the beach head had been established.

I shall never forget the joy evident in his first air-mail letter, the day he was first allowed out of bed for a few minutes. The joy was transmitted to me in a glow of good will and thanksgiving. It was as though a miracle had occurred. Faith gradually became a part of him. His health improved. In fact he became such a fountainhead of faith that I drew from it myself; for who can have too much faith? I wish I could adequately describe the joy of my heart and soul. To help another person toward the light brings

an unimaginable sweetness of spirit as its reward. "All things are possible to him that believeth."

My friend is assured by his physician that within three months he will be eligible for discharge from the sanatorium. He is brimful of quiet contentment and has wonderful plans for the future, including marriage to a delightful young lady. He is in every way "a new man." His health is improving, he is ambitious, and best of all, he has developed humility of spirit with regard to the reasons for his recovery. Through his faith he strengthened something within himself, which then was immensely strengthened from without. He knows he has tapped the resources of a supreme power that is omnipotent and omnipresent. He is a man who believes in the Lord God and who ascribes to that belief quite honestly his recovery. "My God shall supply every need of yours according to his riches in glory in Christ Jesus."

After this my own affairs flourished. I had been searching some time for suitable employment, light work that I could handle in my still partially handicapped condition. Like a bolt from the blue a position came to notice that was absolutely ideal, a kind and understanding employer, excellent working conditions, and a good salary. The work was a commercial application of an early hobby of mine, on which I had never thought of capitalizing. A "coincidence" some might say, but I knew better.

Another letter came to me; this time from an elderly woman in Oklahoma. Such devotion to the cause of humanity! I have never read such a testimonial of faith, of good will toward fellow man. She too had been a doubter but had found Unity

many years ago. Alone in a remote district, she was perfectly happy. Her love of humanity was great, all-encompassing, and selfless. She was unconsciously a follower of the injunction "Lay up for yourselves treasures in heaven." She cautioned me never to let my faith flag, for as one grew older faith became more definite and clear, and in retrospect showed its harmony with eternal Truth.

A returned soldier wrote to me from Tennessee. He had experienced the grim awfulness of war at first hand in Italy. In a land mine explosion he had suffered the loss of his left leg. He sympathized—mind you—with me in a humorous, kind manner. He had been bitter at first, after his introduction to battle, at the fact that he had to risk his life. But it had come to him one night as he sat pondering the matter that the Lord can only offer to man His blessings; it is up to man to receive them and use them. Right must triumph over evil. Right must be alert and ready, never supine. From that night on he had never had any doubts. It had been a personal crusade for the Lord's right. The confidence of the lad that what he had sacrificed it was his duty to sacrifice boded well for the future of the world.

My own affairs continued to pick up. The early training I had had in electrical detail work while engaged in my hobby benefited me greatly. I was gaining in self-assurance as I was gaining in health. From one who had given up the future as lost, Truth had changed me to a person full of ambition and energy. True, I could not engage in extremely active pursuits, but there were compensating gains. I seemed to find time to do the tasks

around the home that always had been put off, like installing a new washer in the tap, repairing the broken lock, and the like. Very important too, I met *the* girl.

When a man has found the Father, everything "happens for the best." Leadings come to one, which must be followed up to fruition. Disagreements—often very old and serious disagreements—are made up. But being alive—just the feeling of being alive and at one with the Father—makes one want to rush out into the street and to cry out at the top of one's voice the glory of Truth. It is an inner cleanliness of spirit and soul.

A calmness of spirit quenches the flames of anger and emotion that attempt to blaze up in the daily conflicts of living. I used to be upset for hours when someone "crossed" me and deflated my ego; but now I have a calm, philosophical outlook that enables me to laugh off such experiences. The really surprising part about it is that this attitude is not only satisfying to my spirit at the time but seems to impress my antagonist. When before I was quick-tempered, my surliness and hot-headedness in an argument seemed to provoke the other person to a similar blind contrariness, which led to our opposing one another regardless of who was right. But now I find that coolness with a dash of humor gets my point across with force. I have learned to admit frankly my mistakes in reasoning; have found how valuable it is to maintain an open mind in any discussion. After all it is by admitting our mistakes and taking a keen interest in the opinions of others that we become educated and mentally mature. Truth has been to me indeed

an emancipation from spiritual slavery to false gods.

Fear of the future, a vague depressing feeling with something of terror in it, is another thing that Unity has taught me to get out of my system. This fear used to clutch me quite without reason and take all the joy out of living. I can see now that it stemmed from lack of faith, from the fear of facing life alone and unarmed. Now I have faith. I do not walk alone.

What a comfort it is to wake in the morning to pray; then face the new day with a smile, with confidence. The hundred and one pangs of fear are gone, the dreads of this and that. Whatever happens to me, I know it is for the best. Sometimes the quality of our steel must be tried. The clearing of the mind, the brushing away of dusty cobwebs, lets me concentrate on worth-while things to a degree never before possible. Just stop to think what a God-given thing is our mind, of what wonders it is capable if only we use it. But how can we use it when superstitions, fears, and paganistic outlooks cramp our thinking powers. Never until I found Truth had I ever sat down and really thought for the sheer joy of thinking, clear and untrammeled of mind. Always before my fears about money, sickness, my jealousy and other emotions had intruded and made only a thin wedge of mind available for "thinking." Handicapped by such things, no wonder I was stopped before I started. Surely there is nothing more soul-satisfying than this crystal-clear condition of mind, which is possible only when the broom of Truth has been first used vigorously.

I had never been a friendly person. Some perverse embarrassment used to seize me in the presence of

strangers, and my condition was usually mistaken for "stuck-upness." For this reason I had always been —although I would never admit it—lonely. Now it is one thing to know what is the matter with oneself but another indeed to do anything material to improve one's condition. I struggled against this agonizing self-consciousness for years and got exactly nowhere. The accumulation of vague fears in my mind, added to daily, gave me a feeling of inferiority and bewildered me. The true me was locked inside without hope of release. But Unity proved the key to release the prison gates. Quite honestly I have changed. Perhaps it is because I have acquired an ease of manner that does not desert me, because I am not always trying to make a favorable impression —as I used to do—that I am finding new hosts of friends. On the other hand, I now take a genuine interest in people and their problems and try tactfully to help. I have identified myself with my fellow men, not by conscious effort but because, once converted to Truth, I found that life to me meant living the life that pleased the Father, and the change in attitude naturally followed.

SERENITY

Who is serene? Not he who flees his kind,
Some mountain fastness or some cave to find;
But he who in the city's noisiest scene,
Keeps calm within—he only is serene.

—ELLA WHEELER WILCOX

How to Like People

GLADYS GOIN LENT

IF YOUR LIFE follows the normal pattern of human existence it is set in a framework of human relations. No matter where you live or what kind of work you do, you are dealing with people, either directly or indirectly, in close proximity or at a distance. This is going on every day and in some instances almost every hour of your waking life. You cannot get along without people. You can learn to get along with them. The only satisfactory way to do this is to like them. Merely refraining from showing your dislike or indifference will not suffice unless you are content to keep your craft bobbing about in the shallows of experience instead of launching out into the main channel and catching the wind full sail.

The underlying unity of life demands that we extend to others the good will we hope to receive from them. To have a friendly attitude toward people is indispensable to successful living, one of the rules of which is that being must precede having. It was no mere virtuous sentiment but a universal law that Emerson stated when he declared, "The only way to have a friend is to be one."

"How to Make People Like You" is a subject that would have a greater appeal to self-interest than the one chosen, but that would be putting the cart before the horse. The desire to be liked is universal, and the person who professes indifference to the way he affects others is maladjusted. We attract what we are.

All of us have known people who appeared to go out of their way to make themselves disliked. People who are full of discord attract dissonance. They are unhappy and they wallow in their unhappiness. They wonder why people don't like them and fail to realize that it is because they don't like people. How to make people like you is not the vital issue at all, but how to like people yourself.

You may use all the psychological tricks, go through all the motions of saying and doing things calculated to make other people like you in order to gratify your desire to be popular or for the purpose of using them as steppingstones to your objective, and your carefully planned campaign may appear to succeed. But since you are using the law only to serve your own selfish interest you will not come into the full circle of its benefits. You are not giving the real substance of yourself, the ineffable things of the spirit. You are playing a part and when that role no longer serves your purpose, there is nothing to sustain the relationship and that which was extended to you in good faith is withdrawn.

You are probably thinking, "Of course I like people!" And you do; but which people? There are people you do not like that you do not even know or want to know, and there are those you do know and do not like. Did you ever take an inventory of the things that prevent you from liking them? If you will check up you will find that prejudice heads the list. It may be religious, racial, business, social, scholastic; the feeling that "they" do not belong to your accepted group or fit into your point of view or way of life. These prejudices have deeper roots

than you realize and are nourished by a thousand subtle influences of which you may not be conscious. You can free yourself of their tyranny by cultivating the habit of thinking of others as being basically like yourself, expressing the one life, deriving their being from the same divine source.

It may be that your particular stumbling block to liking people is self-consciousness or self-centeredness. The self-conscious person is self-centered in a negative way. The self-centered person is self-conscious in a too positive way. Both are wrapped up in themselves. The first worries his way through life; the second elbows his way through. Neither of them experiences the full orbit of living because concern about the self shuts him off. When Jesus said, "He that loseth his life for my sake shall find it," He was voicing what today we call the therapeutic value of objective living: becoming so interested in the stream of life that you find yourself immersed in it without reacting to the shock of getting wet. You can heal yourself of the handicap of either type of self-consciousness by the practice of daily declaring the Truth about yourself as a spiritual being: You are the peaceful and poised possessor of life's true gifts, which you share with others in a spirit of free exchange.

Another major obstacle to liking people is fear. When it does not stem from prejudice or self-consciousness, fear of people usually can be traced to a belief that they are in a position to deprive you of some desired good. Take steps to free yourself from any belief that others can limit or desire to limit you or take any good away from you in any way, tangible

or intangible. Think of yourself and others as appointed centers of distribution—of money, of goods, of services, of talents, of encouragement, of everlasting goodness and loving-kindness.

What else could Jesus have meant when He said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself"? It is seeing the divine everywhere as either manifest or potential that will make you love God *and* people. It is emulating the cosmic consciousness, which looked upon creation and called it good. You cannot be truly aware of your own divine place and destiny in the scheme of things without acknowledging that every other life is equally important to God.

Have you ever given any thought to the fact that only in the presence of people you like do you truly relax? There is a complete absence of tension and constraint. You are not concerned about the kind of impression you are making. You are just yourself, your most agreeable self, for your liking for them enhances both their good qualities and your own.

Will Rogers once said that he had never met a man he didn't like. We know his acquaintance was very wide. He must inevitably have met liars and thieves and rascals among the rest. But something within him called out the likable qualities in others.

A fraternal order has this motto: "The faults of our brothers we write upon the sands; their virtues upon our tablets of love and memory." To the extent that we cultivate that attitude toward all people, the Golden Rule becomes a demonstrated law instead of a beautiful but seemingly unattainable

ideal, and we find others responding to the impact of our presence in wondrous ways—liberated from their dark mental prisons, healed of their false beliefs. Jesus knew long ago what modern psychologists are just finding out, how much of the world's misery is due to lack of love, lack of good will! People smoulder and burn inside because of a sense of condemnation or rejection or guilt.

The quality above all others that endears Jesus to us as a human being is His liking for people, His ability to see the divine potential in them and its transforming effect upon their lives. The goodness that emanated as a healing and harmonizing force from the person of Jesus exists at the heart of your being. It is within your power to communicate it to those whose lives touch yours. Think of the universal Christ which Jesus personified in the world. "We touch him in the throng and press, and we are whole again." There is a power and a presence at the heart of your being that can make this true of you in your contacts with others. If you will let it have its way, you cannot help but like people!

Selfishness or unselfishness does not consist primarily in your working and planning for yourself or others. Selfishness is neglecting to do God's will, unselfishness is the doing of His will. When you are doing His will it is not selfishness to work only for yourself. Unselfishness does not necessarily consist in working for others, but that the aim in the work shall be for the benefit of the whole, rather than the part.—AARON WIRPEL

World Healing

FRED A. BARROW

IN NO SMALL degree the world today is suffering from materialism, and there can be but one cure for it. Civilization alone cannot save mankind from disaster, and civilization, devoted wholly to things material, can plunge the world into an abyss of misfortune and misery through the fostering of a greed for gold, or for political and economic dominance, or for possession of lands and natural wealth and control over the people of those lands. Over nineteen hundred years ago a wealthy Roman and a thinker, Pliny, wrote thus, "The lust of avarice has so totally seized upon mankind that their wealth seems rather to possess them, than they to possess their wealth." In a large measure that is as true today as then.

Only a few years before the rich Roman wrote the foregoing lines, a poor Jew, Jesus, wandered about Palestine teaching and preaching and doing good. Amongst the things He taught was the doctrine of "the richness of simplicity," and He lived according to this doctrine—with the utmost simplicity. He knew how destructive was the lust of avarice, and He constantly declaimed against it. He was beloved for His goodness, and yet was hated by certain elements in the priesthood because He dared to preach new truths that were not in accord with their ancient ways of thought. Malice invariably strikes at the one who dares to proclaim a new truth that

conflicts with old but false ideas and ideals, particularly if the new truth condemns a grasping for wealth or power.

To a certain wealthy young man who, stirred by His words, came seeking information Jesus said, "If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." But the rich young man went sadly away, for wealth meant more to him than did a perfect life—the life of heaven.

On another occasion Jesus said to certain of His contentious disciples, arguing as to which of them should be accounted greatest, "He that is greater among you, let him become as the younger; and he that is chief, as he that doth serve."

In the above two instances the Master thus rebuked the love of wealth and the lust for power or greatness, passions which can, if widespread, sicken civilization. The Great Physician gave to mankind a prescription for curing this sickness that was a compound of love of God and love of neighbor. Greed and hate and contention for power cannot survive in the hearts of those who take this prescription; it can heal an individual soul, and it can heal a sick civilization.

Men have boasted overmuch about our modern civilization and have reserved too little the power of Christian principles to make of civilization a real force for bringing to mankind in general true happiness and prosperity and health. Even modern science cannot by itself be considered as a reliable factor for the upbuilding of a happy world. Science has of course given to mankind some comprehension

and understanding of this wonderful universe, and of certain of the elements and processes which have gone into its construction. It has taught men something of chemistry, of biology, and of physics. It has taught them something about government. It has taught them how to build and construct many wonderful and ingenious material things. But it has not taught men how to use these things for a world advance in general happiness, health, peace, and prosperity; for men have seized upon these things to satisfy their lust for wealth and power—not all men of course but too many. There is little doubt but that the cinema makes money for those who produce motion pictures; but can there be any doubt about the deleterious effects of some of the much-advertized films thrown upon the cinema screen? Much of what comes over the radio is propaganda designed to enrich the advertiser at the expense of a credulous public.

To serve its highest purpose, science or acquired knowledge of men and things and processes must be directed by spiritual wisdom toward a good and useful purpose. Lacking or disregarding the precepts of this wisdom, it can become a menace to mankind instead of a blessing, for an educated person or nation without spiritual guidance can lapse into barbarism. The worst form of savage is the educated savage; witness the vile atrocities performed by educated men during the so recent war. Some half a century ago Roswell D. Hitchcock, a Congregational minister in Maine, voiced this almost prophetic opinion, "More than one of the strong nations may shortly have to choose between a selfish, secular

civilization, whose God is science, and an unselfish civilization whose God is Christ." When science discovered a means of releasing atomic energy, this energy was used for destructive rather than for constructive purposes, and civilization in consequence has become jittery in fear of its collapse through scientific destruction.

Last Christmas the writer sent out as greeting cards printed slips of paper in the form of checks cashable at the "Bank of God's Good Will," the great Bank of the universe, with branches in all countries. These "greeting checks" were well received. They were not checks for money but for things of greater importance. They read, "Pay to ..... a happy Christmas and, in the new years, 365 days of health, happiness, peace, and prosperity." But one good friend ventured this criticism: "How do you reconcile your statement that the bank has branches in all countries with the fact that there exists at the present time so much ill will in so many lands?" The writer countered thus: "Would you say that in any country there are not to be found some men of good will, despite the fact that at the present time ill will is dominant?" Then after a minute's deliberation my friend gave a negative shake of his head. "Then," he said, "these men of good will, in every land and amongst men of every race, color, or religion, form branches of the Bank of God's Good Will and can distribute its assets to a needy world."

It is upon these widely distributed branch banks, strengthened by a constant inflowing of good will from the Spirit of the universe, God, that the health

of civilized society must depend, and this regardless of whether the individual members of those banks are of the Christian faith. They may be of any faith or of no particular faith, or they may be agnostics and yet be in possession of a good-will capital. I venture to quote these words of an agnostic: "I belong to the great church which holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the gems of good in every soul." These words might equally well have been uttered by a Christian, by a Jew, by a Buddhist, by a Confucianist, or by a Mohammedan of good will. They were the words of Robert G. Ingersoll.

When Christ enunciated the great law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself;" He did not limit the application of that law to any particular people; it was to apply to all men everywhere and in every station of life. Natural laws or moral laws or spiritual laws are universal laws, and they are of universal benefit to all who observe them; but transgression of them causes suffering in the home, in the community, in the nation, and between nations. The person who defies the natural law of gravity by jumping from a great height is sure to receive injury; the person who defies moral law by hating or by inculcating hatred in others is injuring himself and others; the person who denys and defies spiritual law is drying up his own soul and will suffer in consequence.

A universe, as the word indicates, is a unity. It is a unity in which there are many parts; it is a unity in which every part affects the whole—for good if God's laws are observed; for ill if they are not observed—and mankind is part of the universe and spiritually as much a part of it as is God. It is man and his transgressions, his avarice and greed for wealth and for power, which sicken civilization; and the only thing that can make it strong and well is this:

We human beings, no matter what our nationality or race, no matter what our religion, express the love that God of His plenty has provided among men of all nations and tongues to bless them withal; and from this love there arises good will among men. We take for our world-healing slogan the words of Paul: "Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law."

God and Christ will best be served when we cease trying to influence men to accept our own particular *form* of religion, and when we strive with Spiritual intensity to promote and foster that good will which, as we know, already exists among men of all nations.

Love is God's prescription for world healing. It is the only prescription that can remedy an unhealthy strife between nations or between capital and labor.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 6, 1947

UNITY SUBJECT—*Eternal Life.*

INTERNATIONAL SUBJECT—*The Risen Lord and His Disciples.*—John 20:19-23; 26-29; 21:15-17.

19. When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you.

20. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.

21. Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me, even so send I you.

22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:

23. Whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

26. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.

28. Thomas answered and said unto him, My Lord

and my God.

29. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17. He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

GOLDEN TEXT—*Now hath Christ been raised from the dead, the firstfruits of them that are asleep.* —I Cor. 15:20.

SILENT PRAYER—*I see in the Christ the life that is infinite and eternal, and I seek to awaken that life in my mind, body, and soul.*

Nothing else brings such peace to the human heart as the unshakable faith that life has meaning and is continuous, that we as sons of God are destined to realize its eternal nature and grasp its true meaning. In itself the life that we now live is not of such pre-eminent value that we could not surrender it if we were convinced that a worth-while end would be served by so doing. What makes us in great measure cling to the life that we now know is the promise of enlargement, of broadened vision, quickened perception, and deepened experience and appreciation that it holds. We hope to make it greater than we

have yet known it, to realize deeper joy, gladness, and satisfaction in it.

While this is true of many, others live entirely in the present and refuse to consider the future. By treating the future as a blank wall and refusing to think of what may lie beyond it they limit even the present; for no part of life can give its richest return unless it is accepted in its relation to the whole.

Jesus brought life and immortality to light in His public ministry as well as after His crucifixion. His teachings, the life He lived, His attitude toward those who put Him to death, all show His understanding of life as infinite and the Christ's hold on it as supreme. To Thomas's question "Lord, we know not whither thou goest; how know we the way?" Jesus replied, "I am the way, and the truth, and the life." Life is whatever we choose to make it, and we use the I AM as our principal tool. One writer says that it is the only tool he knows how to use without hurting himself. Even so, many hurt themselves with it when they misuse it to identify themselves with negation, old age, and death instead of with life.

We can use the I AM to identify ourselves with the Christ not only in the present but in all our future life. The risen Christ says, "I am alive for evermore."

No sooner had Jesus convinced His disciples of His identity than He began to teach them the lesson of forgiveness. Without the Holy Spirit forgiveness of certain sins impossible; therefore "he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained."

Before the Crucifixion Jesus forgave Judas Iscariot, singling him out for especial favor by giving him a sop. On the cross He prayed for His enemies and executioners. After the Crucifixion the disciples succeeded in forgiving the mob that shouted for His death, but they never forgave Judas. In the measure that they failed they shut themselves out of the larger life that Jesus wished them to realize.

Through fear Peter failed in loyalty to Jesus. The negative effect of his failure was overcome through love. Love displaces fear and puts faith in its place. Jesus awakened objective love in Peter. "Lovest thou me more than these?" Then put love to the proof. "Feed my lambs." Lambs represent weak, helpless thoughts about God. They can be fed with faith till they grow strong, then watched over and guided into ways of peace and contentment.

Well-established mental habits grow out of thoughts that are carefully watched and developed. These sheep will not continue to thrive of themselves. They must be fed faithfully with constructive ideas. Peter is told again: "Tend my sheep." "Feed my sheep." Through such steadfastness Christlike character is built up until it is strong enough to meet any test. Tests are sure to come. As nothing is finally accepted in the material world until it has stood the test or strain that it is designed to meet, so no character is really Christlike until it is firm enough to withstand the shocks and strains of daily living and, if need be, of death itself.

QUESTIONS

1. How does the faith that life is continuous influence us?

2. Why do we cling to it so tenaciously?
3. How do some persons limit the present in its meaning and power?
4. How did Jesus reveal His understanding of life as infinite?
5. Why is the lesson of forgiveness so important for us to learn?
6. Does an unforgiving spirit limit the one who harbors it?
7. When is a character actually Christlike?

Lesson 2, April 13, 1947

UNITY SUBJECT—*The Training of the Will.*

INTERNATIONAL SUBJECT—*Bases of National Greatness.*—I Sam. 9:1, 2; 11:12, 13; 15:1, 22-26, 34, 35.

1. Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of valor.

2. And he had a son, whose name was Saul, a young man and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

12. And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13. And Saul said, There shall not a man be put to death this day; for to-day Jehovah hath wrought deliverance in Israel.

1. And Samuel said unto Saul, Jehovah sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of Jehovah.

22. And Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of

Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.

24. And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of Jehovah, and thy words, because I feared the people, and obeyed their voice.

25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship Jehovah.

26. And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel.

34. Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35. And Samuel came no more to see Saul until the day of his death; for Samuel mourned for Saul: and Jehovah repented that he had made Saul king over Israel.

GOLDEN TEXT—*Blessed is the nation whose God is Jehovah.*—Psalms 33:12.

SILENT PRAYER—*I train my will to harmonize with the divine will and to express it.*

The will is the faculty by means of which we normally express our sense of power. Metaphysically speaking, Saul, the first king of Israel, represents the will; and a king is the most powerful one in the kingdom over which he rules supreme. The genealogy of Saul represents varying phases of power. Abiel, Saul's grandfather, represents a thought of might, a thought of great power and strength, which has its source in God. Kish, the father of Saul, represents endurance, strength, power, which may be expressed in either a carnal or a spiritual way. Saul's great-grandfather, Zeror, represents concentrated thought,

in which immeasurable power resides. Still further removed, Becorath represents a conception of sonship, for it means "first-born," and Aphiah is the renewing, reanimating work of faith in consciousness. We thus see that the will expresses power from the stubbornness of self-will to the force of character that is apparent in voluntary sacrifice of the sense self.

While the will is supposed to be the faculty of power, it works to best advantage in conjunction with the faculty of wisdom. The prophet Samuel (heard of God; who represents spiritual intuition or intuitive truth) was King Saul's monitor and guide, and Saul was subject to his decrees. As long as the will is in accord with wisdom or the intuitive perception of Truth, all goes well, and we dominate our world in accordance with the original command to "have dominion . . . over all the earth" and "subdue it." Saul's victory over the Ammonites illustrates this point. The latter represent the wild, uncultivated states of consciousness that thoughts of sensuality, sin, and ignorance have formed. To substitute spiritual states of consciousness for these requires all the powers of the religious nature combined. Saul's masterly strategy of threatening the Israelites with the loss of their oxen unless they came out to fight the Ammonites brought them "as one man" round his standard, a vast army that routed the foe completely. The will, when it is turned to constructive ends, brings deliverance from the limitations of sense consciousness. "Today Jehovah hath wrought deliverance in Israel."

Spiritual perception goes straight to the heart of

the truth; spirit discerns that "to obey is better than sacrifice, and to hearken than the fat of rams." Externals are of small significance. Obedience is the mark of humility and greatness, since the small-minded person wishes to obey only his own impulses and be a creature of self-will.

Obedience to the divine will comes first. Without it sacrifice is nothing. The willful mind and heart cannot give itself to spiritual reflection or meditation. Rebellion and stubbornness put one outside the realm of spiritual truth, and the result is self-deception as well as self-excusing. Saul argued with Samuel and attempted to justify his disobedience by placing the responsibility on the people.

When we align our will with the divine will we become expressers of good will. If on the other hand we allow the sense nature to rule us we become willful, capricious. Nor is it well for us to become negative and resign ourselves to the will of another. The divine will is dynamic, constructive, active. He who seeks to do it is up and doing as a matter of fact as well as from principle. When some plan of his fails to work out as he has hoped, he does not think of giving up. Instead he realigns his thoughts with the perfection of Divine Mind and declares the divine will to be active in his life and all his affairs. Then he starts anew.

Good will is will combined with love, and it brings only good in its train. The world has always needed this rare combination in action, a combination that is strong, constructive, equal to crises or emergencies because it is in touch with wisdom and understanding. When we are expressing good will toward

others we need not fear that we shall miss doing the divine will. Good will is the will of God first, last, and always.

QUESTIONS

1. Through what faculty do we normally express power?
2. With what other faculty does the will work to best advantage?
3. What does Saul's victory over the Ammonites represent?
4. Why is obedience better than sacrifice?
5. Does the divine will require us to resign ourselves to forces outside ourselves or to the will of another?
6. What combination of faculties produces good will?

Lesson 3, April 20, 1947

UNITY SUBJECT—*The Rule of Love.*

INTERNATIONAL SUBJECT—*The Kingdom Strengthened and Enlarged.*—II Sam. 5:6-10, 17-25.

6. And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither; thinking, David cannot come in hither.

7. Nevertheless David took the stronghold of Zion; the same is the city of David.

8. And David said on that day, Whosoever smiteth the Jebusites, let him get up to the watercourse, and *smite* the lame and the blind, that are hated of David's soul. Wherefore they say, There are the blind and the lame; he cannot come into the house.

9. And David dwelt in the stronghold, and called it the city of David. And David built round about from Millo

and inward.

10. And David waxed greater and greater; for Jehovah, the God of hosts, was with him.

17. And when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to seek David; and David heard of it, and went down to the stronghold.

18. Now the Philistines had come and spread themselves in the valley of Rephaim.

19. And David inquired of Jehovah, saying, Shall I go up against the Philistines? wilt thou deliver them into my hand? And Jehovah said unto David, Go up; for I will certainly deliver the Philistines into thy hand.

20. And David came to Baal-perazim, and David smote them there; and he said, Jehovah hath broken mine enemies before me, like the breach of waters. Therefore he called the name of that place Baal-perazim.

21. And they left their images there; and David and his men took them away.

22. And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23. And when David inquired of Jehovah, he said, Thou shalt not go up: make a circuit behind them, and come upon them over against the mulberry-trees.

24. And it shall be, when thou hearest the sound of marching in the tops of the mulberry-trees, that then thou shalt bestir thyself; for then is Jehovah gone out before thee to smite the host of the Philistines.

25. And David did so, as Jehovah commanded him, and smote the Philistines from Geba until thou come to Gezer.

GOLDEN TEXT—*David waxed greater and greater; for Jehovah, the God of hosts, was with him.*—II Sam. 5:10.

SILENT PRAYER—*Through love and service I enter into spiritual consciousness and possess myself of its power.*

King David represents divine love individualized in human consciousness and expressed through the will. Love occupies the highest place in consciousness, and among the faculties it exerts the greatest power over the mind and soul of man. Many are unequal to entering into spiritual consciousness except through love, but through this faculty they can become one with the divine Spirit and know abiding peace (Jerusalem).

In our consciousness is a center of peace (Jerusalem or Jebus). The latter signifies the higher impulses and inspirations trampled under foot and scorned by the person who has not yet experienced a real change of heart. As this change takes place these inspirations and higher impulses become dominant in mind, and peace is established in the heart. The change however is not an effortless one. Love makes a supreme effort before it establishes itself in the place of peace.

Among some seekers after Truth the belief prevails that if they greatly desire and faithfully expect some boon, affirming that it is granted and giving thanks that this is so, it will be forthcoming without further effort on their part. But resting on flowery beds of ease is not the way to realization. Love makes work easy and pleasant but does not make it unnecessary. David had hard going to take the stronghold of Zion. We too must get rid of the lame and the blind drawbacks to attainment in consciousness.

Faith may be a blind faculty. It is enlightened by our claiming that divine wisdom is now operative in our mind, life, and affairs. Our realization of power may be so limited as to seem lame and halt-

ing. We can increase it by affirming that we can do all things through Christ who strengthens us and by acting on this affirmation. Unless we act on our affirmations we may as well not take the trouble to make them. By acting them out we build ourselves up in the consciousness of substance ("David built round about from Millo and inward"). The word Millo means "fortress," "rampart," "castle."

Love is a magnifying faculty. As we build ourselves up in the consciousness of substance we gain strength to accomplish that on which our heart is set. "David waxed greater and greater; for Jehovah, the God of hosts, was with him." As we align ourselves with the divine law we find all our undertakings prospering. "The God of hosts" is with us, for the divine law includes all our interests within its scope.

The Philistines ("deviating from a true course") represent forces foreign to Spirit, therefore we find this once powerful people opposed always to the Children of Israel and their rulers. Materialism is opposed to love, for it is innately selfish and self-centered, whereas love is selfless and, where it is directed into spiritual channels, centered in God.

The forces opposed to Spirit have a way of becoming magnified in consciousness until they appear gigantic to us. We may give way completely to our fear of them. The "valley of Rephaim" (valley of the giants) is the low state of mind induced in us by our surrender to fears that appear too much for us to overcome. We overcome in the power of the Spirit, using the I AM to affirm our dominion. "Jehovah said unto David, Go up; for I will cer-

tainly deliver the Philistines into thy hand." We demonstrate over our fears, our materialism, and our lack of faith by bringing spiritual power to bear upon them, facing them directly in the strength of Divine Mind, and indirectly by interesting ourselves in other subjects that for the time being take our thoughts off of our troubles. The "sound of marching in the tops of the mulberry-trees" is, like the wind that "bloweth where it will," a symbol of power, and by this sign we conquer.

QUESTIONS

1. What faculty is most powerful in giving us entrance to spiritual consciousness?
2. What in this lesson represents love?
3. Is peace gained without effort? What makes the gaining easier?
4. What are "the lame and the blind" in consciousness?
5. How do we build ourselves up in the consciousness of substance?
6. What do the Philistines represent, and why were they always opposed to the Children of Israel?

Lesson 4, April 27, 1947

UNITY SUBJECT—*From Wisdom to Folly.*

INTERNATIONAL SUBJECT—*National Glory and Decay.*—I Kings 3:5-9; 5:13-16; 11:4-9 (stop with Israel").

5. In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and

in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day.

7. And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in.

8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

13. And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home: and Adoniram was over the men subject to taskwork.

15. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand that were hewers in the mountains;

16. Besides Solomon's chief officers that were over the work, three thousand and three hundred, who bare rule over the people that wrought in the work.

4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father.

5. For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites.

6. And Solomon did that which was evil in the sight of Jehovah, and went not fully after Jehovah, as did David his father.

7. Then did Solomon build a high place for Chemosh the abomination of Moab, in the mount that is before Jerusalem, and for Molech the abomination of the children of Ammon.

8. And so did he for all his foreign wives, who burnt

incense and sacrificed unto their gods.

9. And Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel, who had appeared unto him twice.

GOLDEN TEXT—

Trust in Jehovah with all thy heart,
And lean not upon thine own understanding.
—Prov. 3:5.

SILENT PRAYER—*My mind is stayed on God, and I hold fast to the Father only.*

The importance of peace in both the inner and the outer life cannot be overestimated. Peace of mind is vital to the living of the abundant life. Peace in the community is important to the race, since mankind is not of solitary habit but must of necessity congregate and live together. In both phases of living the will to peace is the imperative factor.

Now that the nations are attempting to reach conditions of peace that will hold and be reasonably satisfactory to all concerned, the various meanings of peace are of especial interest. First there is the static condition of those who are remote from all contact with their kind. This is peace of a sort, for there can be no contention where all contenders are absent. But complete solitude, such as has been described for us by a South Polar explorer, is not life at its best. It becomes a struggle for bare existence, a waiting for reunion with one's fellows. When this takes place the stream of consciousness and the current of life widen, and peace of a deeper, more satisfying kind is realized. This is the peace of union with others of similar interests and unquestioned good will, a state approaching ideal brotherhood.

Peace among the nations is a matter of arriving at agreement on matters in which their interests conflict. It may be peace in name only, a stalemate or an armistice, until nations that are contenders at heart can renew their spent strength and prepare for another test of supremacy. The efforts now being made to achieve peace have as their avowed object the reaching of an understanding among the nations that will hold for an indefinite period. That they have not shown greater progress is an indication of the difficulty of arriving at peace where there is divergence of interests.

Peace was established by Solomon in his limited realm because he learned the value of placating potential enemies and used his wisdom in this respect to insure peace for his people. He made alliances with the rulers of Egypt and other countries by intermarrying with them. The peace thus gained gave him leisure to build the Temple of Jehovah. However the appeasement that Solomon practiced sowed the seeds of disintegration in his own kingdom, by introducing idolatry and dividing among many gods the allegiance of his people to Jehovah.

Nonresistance is a wise rule, but in order to gain peace we should not compromise with evil or call it good masquerading under another name. As Solomon's alliances with heathen nations led to the partition and decline of his kingdom so our adventures in sense consciousness lead us to divide our powers and lose our effectiveness. "One thing," the perfection of our consciousness of the Christ, should be our continuing aim.

The making of peace is a much greater work

than the mere cessation of strife. Peace is a structure as well as the realization of an existing state. The peace of God is a universal state that is without beginning and without end, but to realize it we must build up in our mind the things that make realization of the universal possible. Our powers must all be organized and co-ordinated, as the work of preparing the building materials for the Temple was organized by Solomon. A systematic plan is necessary if progress is to be constant.

The desire for peace must be strong enough to cause us to make sacrifices in order to realize it and to dedicate ourselves to its consummation.

QUESTIONS

1. In the realization of peace what part does the will play?
2. Is solitary peace greater than the peace brought about by a common understanding?
3. What makes peace among the nations so difficult to reach?
4. Is agreement to be desired if it means the surrendering of convictions that are vital to Truth?
5. How are we to realize the peace of God?
6. How can progress toward peace be made constant?

A man's first duty is to be a worthy, willing part of the creative process. He must think first of his own inner life. He must build his own soul, with the knowledge that the more perfectly he can represent the Spirit of the universe, the vaster will be the scope of his success and the higher will be the quality of his happiness.—SELECTED

Silent UNITY

The light of Spirit dawns in me, and I see clearly.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

ABOUT two months ago I wrote to you asking you to pray for the recovery of a dear friend of mine, who was very sick from asthma and later on other complications. He is old (seventy), and very little hope was held out for him.

However he completely recovered, went back day before yesterday for a check-up, and is going back to business today.

It certainly was a miracle, and I am so grateful to you and everyone who prayed for him. God bless you one and all. I am sending you a love offering.—*E. H., New York.*

IT IS WITH joy and thankfulness that I write to you to tell you that I passed through the hay-fever season and did not have it—after having had it each year for thirty years through August and September of each year until the first frost!

Just one day did I have the annoying sneezing. But I continued to affirm the Truth statement. By night the condition had passed, and I have had no trouble since. My friends and relatives were amazed.

Thanks be to God and may God bless you.—*F. B., Indiana.*

I WROTE some time ago about my siege of boils and asked for prayers. I am very happy to tell you I had just one more after I wrote to you. I have never once forgotten the prayer and still continue to say it.—*Mrs. W. K., California.*

Filled with Plenty

I HAVE come to you so many times for help with problems and have always received prompt assistance. This time my letter is different. I want to tell you how I am learning to apply the Unity teachings for myself.

Last week it occurred to me that I had been on my new job for about four months and that if my work was satisfactory I should be in line for a raise in pay. I intended to say something to my employer last Saturday, but he left the office before I had an opportunity and did not come back before I went home. I thought over the situation over the week end and, knowing that I would be much more pleased if the raise came without my having to ask, decided to wait a short time.

I placed the affair lovingly in the hands of God and repeated the affirmation you sent me on another occasion: "I am not anxious. My affairs are in the hands of the Father, and His loving goodness is sufficient to meet my every need." I felt completely peaceful and happy and went back to work on Monday determined to continue to do my job in the best possible way. I thought no more about the raise, but

constantly thanked God for all help with the problems that arise, and for the pleasant atmosphere and friendliness in our office.

Tuesday afternoon my employer called me into his office and told me my salary would be raised at once. He also told me that he greatly appreciated my efficiency and conscientiousness and that while this raise was small, there would be more later.

Can you understand how miraculous this demonstration seems to me? The extra money doesn't seem to matter, I've scarcely thought of it; but God's help and the way it comes seem almost magic.—*R. K. M., Illinois.*

He Shall Have Abundance

I AM INCLOSING the money from my prosperity bank. I am sorry I am a little late with it. It has brought me good luck. My husband has received a nice increase in pay. I was able to buy a dining-room suite exactly like the one I have wanted for a long time. There are so many little things that have happened to make life run smoothly.—*Mrs. W. W. C., Arizona.*

INCLOSED is a postal order for three dollars saved in my prosperity bank. I want you to know that while I used this bank my ship came in, and I have truly realized prosperity more than ever before.

In August I received a disappointment in my hope of getting a job I had expected to get. However I did not let myself become disheartened; I immediately claimed a better one. The bank arrived two days later, and in three weeks time the much-better door was opened to me. It is a college position,

therefore much pleasanter work, and it pays several hundred dollars more than the other job. My financial responsibilities have increased so much in the past year that I am truly grateful.

Thank you again, and bless you all and your work always.—*M. A. C., Indiana.*

ANOTHER seven weeks have passed and I am again happy to send you the amount saved in my prosperity bank. As I have used prosperity banks for some time you will know how much spiritual strength and blessing I receive from sharing what my heavenly Father has so bountifully and generously given me. Each day I receive new blessings, and I have learned to find the good in all situations.

Kindly mail me another bank, and may God bless you in your work, which is doing so much to bring "peace on earth."—*M. R. B., Iowa.*

Study to Be Quiet

I AM TWELVE years old and in the sixth grade at school. I was having very much trouble with my arithmetic and had made a solid I. Mother told me to read her *Weekly Unity.*

I read Mother's *Weekly Unity* and the Bible. My grade rose to a solid M, and I hope within the next eight weeks (when our school is out) to make it a solid E. Thank you so much for the help I have received from reading it.—*K. G., Missouri.*

SOME TIME ago I wrote asking for prayers for me about a set of examinations that I was to take. These examinations were for a teaching certificate. Some

of them covered subjects that I had never studied or had very little of.

I passed in all of these subjects with an average of 84.6 when an average of only 80 was required. —*Mrs. W. H. H., Kansas.*

Search the Scriptures

LET ME SAY that I had a wonderful spiritual healing (a bone adjustment) while writing my answers on this first lesson. As I sat in silent meditation, reaching a very high spiritual consciousness, suddenly there was an electrical sensation, like lightning in its suddenness, and the bones slipped into perfect adjustment. Since that I have had another wonderful healing. God's ways are wondrous, and I do give thanks. Also I have just been informed that my brother in the East, who suffered a complete nervous breakdown, is greatly improved, able to be up and about, happy and joyous. Indeed I do give thanks to the Father.—*L. L. H., Arizona.*

His Truth Is a Shield

I WISH to thank you for praying with my husband and me for the return of our car, which was stolen.

The day I mailed my letter to you was the day our car was returned with only slight damage. I had tacked one of Unity's cards in the automobile five years ago: "God bless this automobile." It was gone as well as a tire and a few other things; but we are so very grateful, and we thank God and Unity for the recovery of our car.—*L. S., Michigan.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I find it difficult to get along with my neighbors. Due to present exigencies it has been necessary for me to live in a poor neighborhood. The people here are very rude and at times they even call me names.—*From a letter received by Silent Unity.*

We can appreciate the patience and courage you need to give yourself expression in your present environment, but we know that the Spirit of God within you can sustain, strengthen, and inspire you so that outer circumstances cannot disturb you. It is possible also to give expression to His Spirit in a manner that will help to change the attitudes of those around you. In all your activities it is especially important not to give the impression that you think yourself superior to the people in your part of the city, even though you have reason to believe that you are.

Have the courage to look beyond all the unpleasant names persons have used in addressing you and think of each person as seeking happiness and satisfaction in life. Instead of condemning him in your thoughts, exercise patience and seek to be helpful and friendly to him. You can be friendly and loving without departing from your own ideals and such an attitude will call forth a more kindly expression from your neighbors. It is possible that

many of them recognize that you are superior as regards many of your qualities of character, and they cover up their recognition by using unpleasant language toward you. The late Will Rogers, who traveled in many countries and contacted many kinds of people, once said, "I have never met a man I didn't like." He did not mean he liked all that they said and did, but he meant that he loved them because he understood their real desires and motives.

My daughter and her husband were missionaries to India. She has come home with her husband and two children and I am living with them. Her husband is exacting and domineering. She just works all the time, and I do too. I love to read, play cards once in a while, go to luncheons, in fact have some social life. What do you think I should do?—*From a letter received by Silent Unity.*

We are praying earnestly that you may attain greater spiritual understanding and be guided into the way of life that will give you happiness and satisfaction. We pray too for understanding and happiness for your daughter and her family.

You are right in feeling that you should have more in life than just work and dependency. The real joy in life comes from discovering and expressing one's own abilities and powers. There is no reason why you should not have a means of expression that will earn you a livelihood, give you a vital interest and bring you satisfaction. God knows you and knows your need, and He will show you how to have the way of life your heart desires. He will guide you in your relations with your family, and

He will sustain you in health, courage, and faith.

Prayer is a real power that reaches to the deepest places of the mind and heart and brings light and blessing. You can be of wonderful help to your loved ones through prayer, and you can transform your own life through prayer.

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> I feel that I have found the Christ by studying *Lessons in Truth*. I am a member of a church and love it and its members very much. Is it necessary for me to give up all this for the Truth that I have found?—*From a letter received by Silent Unity.*

It is not necessary because of your interest in Truth for you to give up any association that seems desirable. The fact that you have attained a greater understanding of spiritual principles does not mean that you must give up your church affiliation. You may continue to study and progress in Truth even though you associate with persons who do not have your understanding. Your knowledge of Truth will help you to help others and give you additional understanding of all your religious activities.

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> I try to apply your teachings but seem to get nowhere; only mill around in circles. What does one do in the face of calamity—sit down in the middle of it and deny it, or regard it all as part of living? I would like to feel that I could find the "spark" that puts good to work.—*From a letter received by Silent Unity.*

After carefully reading your letter, it occurs to us that possibly in your desire to find the "spark" that puts good to work, you may have failed to

recognize the good that you now have. In thinking of the things that seem undesirable you may give the major part of your thought to these instead of thinking also of the good you now enjoy.

No matter what appearances may seem to suggest, there is always good for which to give thanks to God. This does not mean that we need deny what you refer to as "calamity" with an illogical feeling that it is only imaginary. We can and should deny it though in the sense that it can have any real power or permanency for us. Quite often a positive attitude of mind enables the individual to see good where before there seemed only to be a great lack of good. This seeing of the good that we have now is the very first step in bringing greater good into our individual life.

In thinking of the power of prayer and the use of Truth you may have been discouraged because your good did not come in some specific way. It is possible that you did not recognize some new good that was coming to you, and you kept it from you because you were concentrating upon the particular way in which you thought it ought to come.

We are glad to pray with you and to help you in any way that we can.

Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be *glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.*—JUDE

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping wi the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2

Bakersfield—Della Shutts, 320 Brower bldg

Berkeley—Susanna Scott, 2401 Dwight

Beverly Hills—Ruth Rae, 107 N Robertson

Burbank—Harriett Sunday, 152 E Palm

Canoga Park—Nannie Highnote, 22133 School Craft

Compton—May Butterworth, 115 N Chester

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South

Hayward—Anita Williamson, 638 First St

Hollywood—Rose Schneider, 1162 N St Andrews

Hermosa—May Butterworth, 77 17th

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 E Union; Alfred Williams, 815 S Hill; Dollee Phillips, 2215 7th Ave.

La Crescenta—Dollee Phillips, 4004 La Crescenta

Monrovia—Irene Malloy, Monrovia Woman's Club

North Hollywood—Joseph & Mildred Haggerty, 5019½ Lankershim Blvd.

Napa—Helen Wade, Churchill manor

Oakland—Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich

Pomona—Max Flickinger, 249 W Monterey

Riverside—Katharine Sweaney, 3614 Ninth

Rosemead—Ethel C Turner, 1608 S Rosemead

San Diego—Marie Fleming, 1944 30th

Sacramento—Naomi Anderson, Blanche Evans, IOOF hall

San Bernardino—Dr & Mrs H P Nicholls, 763 D St

San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 2135 Sutter

Santa Cruz—Alice Hopkins, 151 Garfield

San Leandro—Barbara Lyon, 561 Lafayette

Santa Monica—Sue Sikking, Pacific bldg

Santa Rosa—Helen Wade, 426 Mendocino

South Gate—Edna Drebert, 2653 Santa Ana

Studio City—Herbert J Schneider, 12355 Moorpark

Taft—Della Shutts, 631 North

Vallejo—Helen Wade, Vallejo Women club

Van Nuys—Mary Hider, 14416 Victory

Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fairfie

Hartford—Harriet Gilbert, 926 Main

New Haven—Bonnie Adams, Hotel Ta

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feld New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce Auditorium

Daytona Beach—Mary D. Huck, 1 Broadway

Jacksonville—Rose Emery, 220 E Monro

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S Oran

St Petersburg—Louise Beaty, 646 5 ave

Tampa—Ruby Wagner, Louise Rame 413 Grand Central

West Palm Beach—Fannye Treaster, 2 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtre N W

HAWAII

Honolulu—Marie Handley, 240 Lewers

IDAHO

Boise—Christopher Scott, Pinney bld

ILLINOIS

E St Louis—Florence Schaefer, Broad view hotel

Chicago—W I & Anna Hoschouer, 306 Wabash; Nellie McCollum, 64 W Ran dolph; Edith Reynolds, 116 S Michi gan; Janet Beaudry, 410 S Michigan Margaret Halsey (col) 104 E 51; Hen rietta Gorden (col) 4307 S Michiga

Decatur—Maud Kellogg, 317 W Decatu

Rockford—Bonnie Brown, Empire bld

Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson

Huntington—Cleo Lee, public library

Indianapolis—Margaret Strahle, Claypoo hotel; Frederick Andrews, 8 E Marke

Kokomo—Lydia Simpson, 314 W Walnu

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, 42 & Rollins

Sioux City—Elizabeth McClaughry, In surance Exchange Bldg

Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hote

Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, 148 S Woodward, Rm 215

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) 8637 Oakland

Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Walfred Taurainen, 72½ N Saginaw

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Unity, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Faunie Baldwin, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA bldg

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Forest Hills Inn

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Mae Lundahl, 110 Onondaga

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Mary Dunning, Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E. Wissman, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—Dale & Donna Newsum, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, 19½ S. Limestone

Toledo—Wallace Tooke, 1623 Broadway

Warren—Everett St John, 2d Natl Bank bldg

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, Hotel Chisca
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, Gardner hotel
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
London—Unity, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
High Wycombe—Dora Johnson, Longcroft, Studley Green
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, 18 Waterloo Pl, Co. Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

Prosperity's Ten Commandments

By Georgiana Tree West

The Ten Commandments form a true foundation for permanent prosperity as well as for right spiritual and moral conduct, according to Georgiana Tree West.

Mrs. West devotes a chapter of her book to each of the commandments, adapting them to the subject of prosperity. For example the first commandment, "Thou shalt have no other gods before me," is paraphrased from a prosperity viewpoint by Mrs. West as follows: "Thou shalt look to no other source but God for thy supply." Then she explains that since man's life is derived from and dependent upon God man can and must look only to God for supply.

The nine other commandments are adapted by Mrs. West just as carefully as the first one. Letting go, tithing, speaking the word, and giving and receiving are some of the subjects treated by Mrs. West.

Prosperity's Ten Commandments inspires its readers with a zest to be up and doing to put the Truth into action by following the down-to-earth suggestions for claiming order and prosperity in one's affairs.

Prosperity's Ten Commandments is priced at $1 a copy.

Appearing in Other Unity Magazines This Month

Good Business *Presents a Series by H. Lee Jones*

"The Unfailing Way" is the title of a series of even articles, the first of which appears in the April ssue of *Good Business.* These articles by H. Lee Jones re of especial value to readers who are either seeking heir true place in the world or who desire greater uccess in their present position. "Are you looking for he way out? Look for the way *in,*" advises Mr. Jones, who continues: "Within yourself is the way. It is the nfailing way [the way of faith in what you do not ee]. Only the Christ within you can reveal His perfect urpose for you." Mr. Jones gives practical guidance or finding a specific and satisfying life purpose through piritual means.

An Easter without New Clothes

Judith and Sam had their Easter plans changed when heir father was transferred to a distant city. They were ken to Piney Woods Creek to spend Easter with Aunt ecky. "Don't bring any frills along," Aunt Becky had ritten. So it was to be an Easter without an opportunity wear the new dress and hat she would have worn in eir big church in the city. Judith found that Easter eant more than fine music, new clothes, and big crowds hen she accompanied her aunt and uncle to the new tle log church in the forest. The lesson that Judith d Sam learned about Easter will be learned too by l readers of Olive Rambo Cook's *Wee Wisdom* story Easter at Piney Woods Creek."

For a Happier Way of Life

"One must do more than wish for a happier way of life," writes Martha Smock in her *Daily Word* article "As a Man Thinketh." Mrs. Smock counsels her readers to think and live with a view to fulfilling their divine purpose. Then instead of having bitterness and frustration in their life they will know the joy and peace that comes of being aware of their unity with God.

Progress *Begins Series of Articles by Ernest C. Wilson*

"Is it not true that what we sometimes call giving is not actually giving at all? It is trading . . . giving with an eye to specific return." Thus begins Ernest C. Wilson's *Progress* article on "Giving," which appears in the April issue. Other articles will follow in succeeding issues. Some of the other subjects selected by Mr. Wilson are "Healing," "Pride," "Prejudices," "Possessions." Mr. Wilson is minister of Christ Church, Unity, Los Angeles, California.

When a Child Is Trained in Truth

The April 13 issue of *Weekly Unity* carries an article by Russell W. Lake entitled "Faith Does It." Mr. Lake discusses the acceptance of Truth emotionally as well as intellectually and gives an account of his daughter's understanding and application of Truth. "She has a complete and overwhelming faith in God. It never occurs to her to doubt the efficacy of prayer . . . She does not often pray for a specific thing, but when she does she usually gets it from one source or another."

Unity Books and Booklets

For Beginners

Beginning Again	standard only	$1.00
God a Present Help	de luxe $2; standard	1.00
God Is the Answer	standard only	1.00
How I Used Truth	standard only	1.00
Lessons in Truth	standard only	1.00
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Letters of Myrtle Fillmore	de luxe $2; standard	1.00
Lovingly in the Hands of the Father	standard only	1.00
New Ways to Solve Old Problems	de luxe $2; standard	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Great Physician, The	standard only	1.00
Mental Equivalent, The	*German* $.10; *Russian*	.10
Whatsoever Ye Shall Ask	de luxe $2; standard	1.00

For Healing

Christian Healing	de luxe $2; standard	1.00
Divine Remedies		.50
Jesus Christ Heals	de luxe $2; standard	1.00
Truth Ideas of an M. D.	standard only	1.00
You Can Be Healed	de luxe $2; standard	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	de luxe $2; standard	1.00

For Prosperity

As You Tithe so You Prosper		.50
Both Riches and Honor	standard only	1.00
Prosperity	de luxe $2; standard	1.00
Prosperity's Ten Commandments	standard only	1.00
Working with God	standard only	1.00

For Inspiration

Best-Loved Unity Poems	standard only	1.00
Finding the Christ *Russian, German, Swedish* $.10; *English*		.25
Have We Lived Before?	de luxe $2; standard	1.00
Mightier than Circumstance	standard only	1.00
Sunlit Way, The	standard only	1.00
Unity's Fifty Golden Years	paper	1.00

For Devotion

Bible, American Standard Edition		5.00
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Effectual Prayer	standard only	1.00
Silence, The		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	de luxe $2; standard	1.00
Know Thyself	de luxe $2; standard	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	standard only	1.00
Mysteries of John	standard only	1.00
Talks on Truth	standard only	1.00
Teach Us to Pray	de luxe $2; standard	1.00
Twelve Powers of Man, The	standard	1.00
What Are You	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	He Passed This Way	.10
Be at Peace	.10	Holy Bread	.10
Breath of Immortality	.10	Land Is Bright, The	.10
Challenge of the Dawn, The	.10	Life Is Consciousness	.10
Christmas Spirit, The	.10	Mental Equivalent, The	.10
Daily Resurrections	.10	Prayer of Prayers	.10
First Things First	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
Great Helper, The *French, English*	.10	Song of Life, The	.10
God Is Blessing You Now	.10	Way of Faith, The	.10
		Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00
Jet and the New Country	1.00

NEWS from UNITY

Kathleen W. Welch, writer of many splendid articles for Unity, *has the gift of making the Truth in her messages immediately useful to her readers. In a series of three articles entitled "The Kingdom of Heaven" Mrs. Welch not only instructs you in the Unity teachings but also inspires you to begin right where you are to live the Truth you know. With effective simplicity and definite purpose she projects through her writing the Truth as revealed to her. Her first article in this series appears in the May issue of* Unity *and is about the "location" of heaven. She avows that heaven is not a mystic place in the skies. Jesus' whole mission, the sole purpose of His coming to earth at all, was to teach something very different, namely that the kingdom of heaven is within man—as wisdom, love, faith, expectation of good, and many other blessings that when recognized and accepted make life glorious and triumphant.*

"A Source of Constant Delight"

A friend in Colorad writes: "Not long ago bought a copy of *Best-Love Unity Poems*. It is the mos beautiful and inspiring collec tion of poetry I have eve seen. The wide range o thought, the fine technique the stimulating and soul-satis fying verses make the book source of constant delight.

A New Life

A new life opens to the in dividual who gets the righ conception of God. He en ters into a new world. H closes a door behind hin that forever shuts out igno rance and fear and super stition about God. He feel that he has been born int a new world.—*Frank B Whitney; Beginning Again*

"I Keep Prospering"

Sending in the savings from her latest Bank drill, a Prosperity Bank user writes: "It is wonderful, the way I keep prospering. In spite of rising prices I receive money from the most unexpected places in addition to a raise in wages. Five years ago,

when I started the Prosperity Bank drills, I did not have a nickel to spare. Now I have a few thousand saved and live extremely well. I only wish I dared shout out to everyone how easy and sure it is to place one's faith in God's goodness and lasting supply."

The Prosperity Bank drill has been helpful to Unity students for many years. Anyone requesting a Bank receives a small cardboard "Bank," a receptacle in which he deposits a coin each day, at the time when he prays for his prosperity. Prayers for prosperity are printed on the receptacle itself, also upon a prayer leaflet accompanying the Bank. The money saved in the Bank is blessed and consecrated to the spreading of Truth, and may be used for orders for Unity literature or for any phase of the Unity ministry. The law of "Give, and it shall be given unto you" really works! Prosperity Bank users will tell you so. (An order form for a Prosperity Bank may be found in the back of this magazine.)

Publishes Unity Literature in France

Readers of *Unity* magazine will want to join Unity headquarters in blessing and praising a good friend in Paris, France, for her work of spreading the Unity teachings by means of *Unité,* a magazine containing selected articles from Unity publications translated into French. This friend finds her countrymen

eager for and receptive to the Truth message. She carries on the extensive task of translating and publishing and at the same time strives to increase the circulation of her magazine.

When we begin working with God, God works with us—and God works miracles.—*Gardner Hunting; Working with God.*

Unity Training School

The Unity Training School soon to begin its seventeenth season at beautiful Unity Farm, Lee's Summit, Missouri (near Kansas City), continues to fulfill the dreams of many Unity students for a satisfying experience in soul unfoldment.

One student writes:

"The Training School at Unity Farm has been of inestimable value to me in my search for Truth."

The schedule of the five 1947 terms of the Training School is as follows:

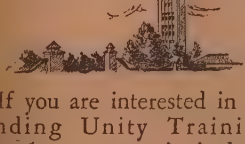
First term, April 21 to May 16

Second term, May 19 to June 13

Third term, June 30 to July 25

Fourth term, August 4 to August 29

Fifth term, September 15 to October 10



If you are interested in attending Unity Training School, you are invited to write for prospectus and other information. Address Dr. G. LeRoy Dale, Registrar, Unity Training School, Lee's Summit, Mo.

Dentist Rediscovers Wee Wisdom

From a friend in Texas comes a letter in which is inclosed a personal letter to her from her son, a former *Wee Wisdom* reader who is now a dentist. A portion of the son's letter follows:

"Mother, I think I will go back to *Wee Wisdom.* It

seems I always get to see *Wee Wisdom* first in our family. This morning while glancing through the latest issue I found an interesting little thought to the effect that smiles bring happiness; that people will come to you if you smile and try to do little things instead of pouting and being selfish. God moves in many different ways; I needed this idea, and I know it will help me."

Wee Wisdom is Unity's magazine for children from five to thirteen years of age. Having been established more than fifty years ago it has entertained and influenced the children of several generations. It is an ideal gift for children.

"Why I Listen to 'Unity Viewpoint'"

"Unity Viewpoint," the 15-minute radio program presented over twenty-five stations by Unity School of Christianity, brings the Truth message into the life of thousands of persons. The following excerpts from letters tell

how and why the "Unity Viewpoint" is helpful:

"Why do I listen to 'Unity Viewpoint'? Listening to your radio program the past year has helped me to take a more sensible view of life. The ideas drawn from the broadcasts have been the largest single influence in helping me find contentment. Until the past few months prayer meant nothing to me, but I believe that religion has now come to mean life itself to me."

"Why do I listen to 'Unity Viewpoint'? It has shown me a better way of living; I have regained my health. In the past two years, since I first turned to your program, I have lived a more pleasant life than ever before. My children say that I now hav something I formerly did n have, although I have bee a Christian all my life. I d want to learn to 'be still, an know.'"

"Why do I listen to 'Unit Viewpoint'? (1) I receive s much inspiration with whic to start the day. (2) I lear how to live. (3) I receive jo and courage. (4) I am learn ing how to love my neighbo as myself. (5) I no longe worry over the seeming tu moil in the world today. (6 I am helped to realize th source of all my blessings (7) I am finding the Trut my soul needs."

"Why do I listen to 'Unit Viewpoint'? It helps me t turn to the Christ within m and let go of the materia things; then I am healed. S often I feel discouraged, bu after listening to your mes sage I am lifted up."

If you have not heard th Unity radio talks, send for free radio schedule, whic lists the stations broadcastin the Unity radio program.

Put first things first. Tha which is first in the min of God should be first i yours.—*Frank B. Whi ney; Mightier than Circum stance.*

Do You Have These Books by Ernest C. Wilson?

Ernest C. Wilson, minister of Christ Church, Unity, Los Angeles, California, is the author of three standard Unity books. Writing always with the reader and the reader's need for peace, encouragement, and understanding in mind, he enlivens every page with heartening words of Truth. Mr. Wilson's books are ideal for your own inspiration and also make dependable Truth-bearing gifts for those you wish to help, even those to whom the Truth message is new.

THE GREAT PHYSICIAN

Mr. Wilson brings Jesus Christ, the Great Physician, especially close to you as companion, beloved teacher, and Way-Shower, causing you to feel and know from the depths of your being that God's answer to every prayer comes with harmony, grace, and power. 154 pages—a soul-stirring message in poetry and prose, with affirmations and practical question helps to re-establish you in the Truth of your being.

THE SUNLIT WAY

In this book Mr. Wilson shows you how to set your feet upon the triumphant way that Spirit has ready and waiting for you. *The Sunlit Way* is a friendly faith builder. Its message is: Understand the law, apply it, and reap the sure reward. "Results are certain, and they become manifest on every plane of action that you open to them," says Mr. Wilson.

HAVE WE LIVED BEFORE?

This book gives Mr. Wilson's views on the subject of reincarnation, written from the premise that there is but one life, which "did not begin when we were born, nor does it cease if we die, any more than we begin to live when we put on a garment, or cease to live if we lay it aside." Among the topics he discusses are "Evidences of Reincarnation," "Reincarnation and the Bible," "What We Remember—and What We Don't."

For inspiration and for the establishment of yourself in Truth, add to your Truth library these books by Ernest C. Wilson. They are priced at $1 each.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

You Already Have Your Prosperity

"So I tell you, whatever you pray for and ask, believe you ha
got it and you shall have it." These words of Jesus (Moff
translation) give His secret of effective prayer: believe y
have got it. These words of Jesus cover your prosperity t
Your supply is at hand. Everywhere about and within y
God's substance is ready and waiting to be molded into visi
good by your thought and word. When you can believe t
you have already received, your thought and word come fo
with faith and power to act upon heretofore unseen substan
which then becomes manifest as your good, your prosperity.

An excellent way to pray believing you have already receiv
is to follow Unity's Prosperity Bank plan, which consists
daily speaking the word and trusting steadfastly in your go
Part of the daily plan is blessing a coin and placing it in
Bank as evidence of your increasing faith. When the Ba
drill is completed the amount thus saved may be used to or
UNITY gift subscriptions.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray w
me for a successful demonstration. I will use the drill seven weeks
save $3 for the three *Unity* magazine subscriptions (one year eac
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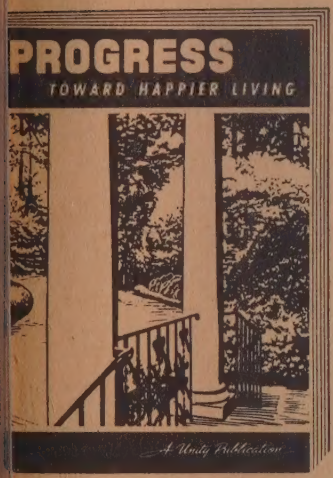

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For the young and the young in heart.

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nity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Life Is

VERA JOHNSON

Then let me know
That nothing is eternal except
life:
Not war, nor hate, nor man's
ingratitude.
Truth can be warped until it
bows itself into a lie,
And human love is something
that can die.
But let spring come and on the
branch appears
Cherry buds swelling into burst-
ing bloom;
Purple and yellow crocuses come
laughing through the lawn,
And trillium lift sudden, startled
eyes,
Surprised that winter's gone.
So let me hold one firm, un-
shattered thought:
Life is eternal.